B'NAI B'RITH MAGAZINE

Volume XLI, No. 9 June, 1927

Wayfaring in Provence

By Israel Cohen

The Holy City of Frankfurt

By E. David Goitein

Louis Lozowick

By Yossef Gaer

Pacific School of Religion Berkeley, Calif.

THE NATIONAL JEWISH MONTHLY

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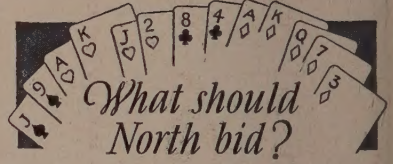

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Hand No. 13

♠ J-9	♥ A-K-J-2	♦ A-K-Q-7-3	♣ 8-4

Hand No. 14

♠ J-5-2	♥ A-K-J-10-6	♦ A-K-Q-7-3	♣ None

Hand No. 15

♠ J-5-2	♥ A-K-J-9-5-2	♦ A-Q	♣ K-2

Hand No. 16

♠ J-4-3-2	♥ A-K-J-9-5-2	♦ A	♣ K-Q

Hand No. 17

♠ J	♥ K-9-8-2	♦ Q-10-9-5	♣ J-9-6-3

Hand No. 18

♠ J	♥ J-9-8	♦ Q-J-9-7-3	♣ 9-8-4-2

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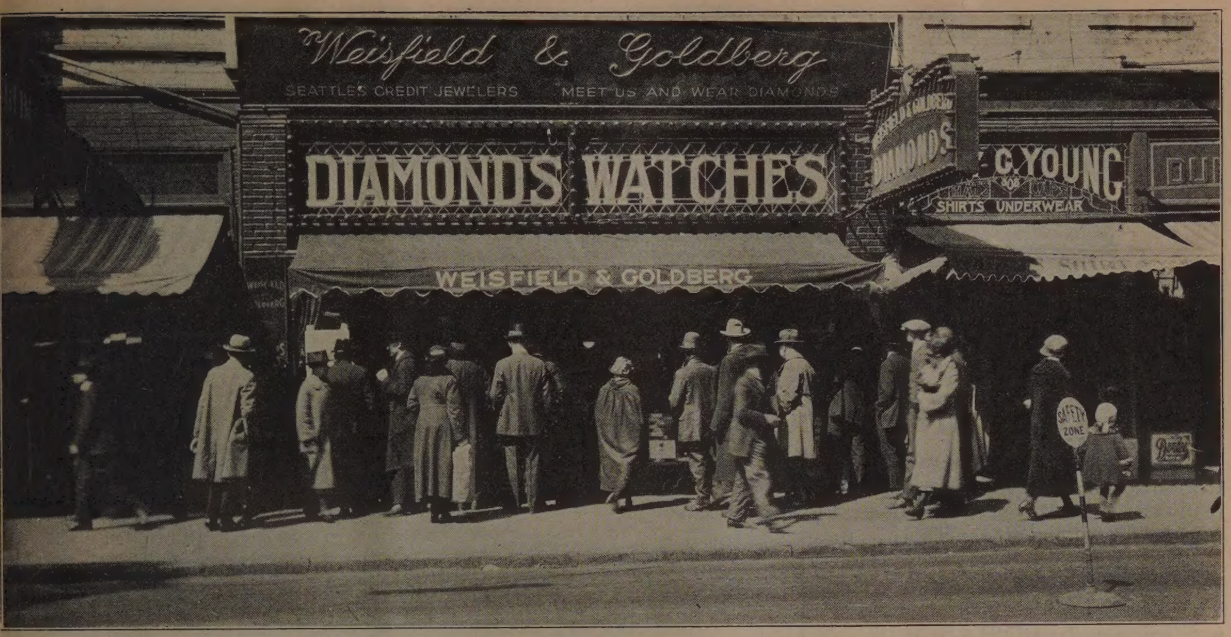

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Managing Editor: Boris D. Bogen.
Associate Editor: Alfred Segal.
Contributing Editors:
Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, and Martin A. Zielonka

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

Our Contributors

¶ Israel Cohen is General Secretary of the Zionist Organization in London. He is best known to the reading public through his books, "The Journal of a Jewish Traveller," "Jewish Life in Modern Times," and "The Ruhleben Prison Camp," the latter of which he wrote from his experiences as a war prisoner from 1914 to 1916.

¶ Sarah Goldberg is a resident of New York. She was born in Russia and came to the United States as a child. She received her education at the University of Missouri and Columbia University.

¶ E. David Goitein, an English journalist, writes regularly for the Anglo-Jewish press about Jewish communities he has visited in Europe and the Orient.

¶ Rabbi A. B. Rhine is secretary of the Leo N. Levi Memorial Hospital at Hot Springs, Ark. Last month his congregation in that city celebrated the completion of his twenty-fifth year as its spiritual leader.

¶ Yossef Gaer, a resident of New York, was born thirty years ago in Bessarabia. He contributes poetry, one-act plays and sketches to Jewish and secular magazines.

¶ The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar 5686

Rosh Chodesh Shevat	Tues.,	Jan. 4
Chamisos Oser B'Shevat	Tues.,	Jan. 18
*Rosh Chodesh Adar	Thurs.,	Feb. 3
*Rosh Chodesh Adar Sheni	Sat.,	Mar. 5
Fast of Esther	Thurs.,	Mar. 17
Purim	Fri.,	Mar. 18
Rosh Chodesh Nissan	Sun.,	Apr. 3
First Day of Pessach	Sun.,	Apr. 17
Second Day of Pessach	Mon.,	Apr. 18
Seventh Day of Pessach	Sat.,	Apr. 23
Eighth Day of Pessach	Sun.,	Apr. 24
*Rosh Chodesh Iyar	Tues.,	May 3
Lag B'Omer	Fri.,	May 20
Rosh Chodesh Sivan	Wed.,	June 1
Shavuoth	Mon.,	June 6
	Tues.,	June 7
*Rosh Chodesh Tammuz	Fri.,	June 1
Fast of Tammuz	Sun.,	July 17
Rosh Chodesh Ab	Sat.,	July 30
Tisho B'Ov	Sun.,	Aug. 7
*Rosh Chodesh Elul	Mon.,	Aug. 29
5688		
Rosh Hashonah	Tues.,	Sept. 27
	Wed.,	Sept. 28
Fast of Gedalia	Thurs.,	Sept. 29
Yom Kippur	Thurs.,	Oct. 6
Succoth	Tues.,	Oct. 11
	Wed.,	Oct. 12
Hashana Rabba	Mon.,	Oct. 17
Shemini Azereth	Tues.,	Oct. 18
Simchas Torah	Wed.,	Oct. 19
*Rosh Chodesh Chesvan	Thurs.,	Oct. 27
Rosh Chodesh Kislev	Fri.,	Nov. 25
First Day of Chanukah	Mon.,	Dec. 19
Rosh Chodesh Tebeth	Sat.,	Dec. 24

NOTE: Holidays begin in the evening preceding the dates designated.
**Rosh Chodesh also observed the previous day.*

In Our Portfolio

¶ Our readers may look forward to many pleasant hours with The B'nai B'rith Magazine. Here are some of the new articles in our portfolio which will be given early publication:

¶ "Intermarriage Among the Jews of Soviet Russia" is the subject of a contribution by Z. Wendroff.

"The smallest Jewish settlement now has a couple of imported sons-in-law, not from the Yeshivas of Mir or Wolozhin, but Gentiles from the interior of Russia," Mr. Wendroff writes. "And the population looks upon this condition as though it has always been in vogue." Judaism in Russia, however, is thriving, he points out.

¶ B. Z. Goldberg writes of a community of negro Jews who practice all the Jewish ceremonies in the Harlem black-belt.

¶ In an article on "Leo Ornstein —Modernistic Composer," Heyman Zimel tells of a "music . . . as amorphous and chaotic as the life it seeks to interpret."

¶ Under the title, "The Economic Life of the Russian Jews," Dr. L. Magriv compares the distressing condition of the small-town Jewish artisan and tradesman with the happy, wholesome life of the Jewish farm colonist.

¶ The works of Jacob Plessner, the eminent German-Jewish sculptor, are discussed in an article by Israel Auerbach. Of Plessner's sculptured portraits, Auerbach says: "They are permeated with the soul and spirit of the men they represent," and of his animal sculptures, he writes: ". . . they contain an almost philosophical critique upon human manners. . . ."

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60	Quartet in B Flat, Op. 18, No. 6; in 6 parts	4.50
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28	Symphony No. 6, in G Major (Surprise Symphony) in 5 parts	4.50
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	SCHUBERT	
41	Symphony No. 8, in B Minor (Unfinished); in 6 parts	4.50
18	Quintet in A Major (Forellen Quintet), Op. 114; in 9 parts	7.50
40	Quartet No. 6, in D Minor; in 8 parts	6.00
	R. STRAUSS	
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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

OLUME XLI JUNE, 1927 NUMBER 9

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e Stirrings of New Life In Israel

'HE news of Jewry used to be largely of drives and of the generosity of its millionaires. To be a had to do largely with belonging to the local Jew- charity and paying the dues regularly. There was le said of Jewish life, for it was taken for granted t Jewish life did exist inasmuch as numbers of Jews e seen to breathe, eat, walk and do business.

ewish life was seldom thought of as being a cultural iration or as a way of living. But suddenly there heard throughout Jewry in America, the questions, re we alive?" and "What are we really here ?" and "Do we exist only to be dues-paying mem- s of societies for the relief of our poor?"

Perhaps history will record as one of the important s in the development of our people, the time when ry began to ask itself questions.

Ve are still in the midst of this self-questioning.

* * *

Nor have we indulged merely in brooding introspec- n, for Jewish life is seen today on the march. The ish news reflects it. Whereas formerly, in its ader activities, Jewry was merely a social agency, ay it is astir with cultural awakening.

Whereas formerly appeals to Jews had to do altogether with charity, we read today an appeal by Rabbi S. Felix Mendelsohn of Chicago for the cultivation of a love for Jewish books: "We Jews are known as the People of the Book. We have given to the world its greatest book, the Bible, and the genius of our people has always expressed itself in the writing of and love for books. In the Ghetto a Jewish home without a collection of representative books was unthinkable. In our day and in this country, however, we seem to be losing our traditional attachment to the printed word. There are Jewish homes where even the Bible and a set of prayer books are not to be found."

* * *

Whereas once the Jew's efforts to preserve his life were spent largely in protesting against those who reviled him, today he is called upon to look at himself and discover his own weaknesses.

Thus, in a stirring address before the B'nai B'rith of New York, Rabbi Israel Mattuck of London, England, was heard to say: "I do not care what others think of the Jew. But I care a tremendous lot what the Jew thinks of himself."

He called for the enrichment of Jewish life, for the cultivation of the Jewish inheritance.

In New York city Jewish life has taken to radio as a means of animating the hearts of its people, and every Monday evening there is a Jewish radio hour under the auspices of "The Day," with a program of Jewish music; and in that city also there has been inaugurated the Menorah Jewish Forum to which are brought the problems of Jewish life.

* * *

It is this month that B'nai B'rith, on the occasion of Confirmations and Bar Mitzvahs, is making a wide distribution of Jewish books among the children of its members. The culture-conception of Jewish life comprehends the home as the source of Jewish culture, as the temple of Jewish life, a place for the preservation of a love for Jewish tradition and Jewish songs and Jewish books.

With this in mind, B'nai B'rith is distributing books of Jewish significance this month.

* * *

These are stray notes on a movement in Jewry which has advanced so swiftly and so suddenly that Jewry itself is not yet fully conscious of it. But it remains to be seen whether the Jews will accept the opportunities to enrich their lives as Jews with the unbounded enthusiasm with which they gave $25,000,000 for the lives of their European brethren.

The Color of a Philanthropist's Money

THE Associated Jewish Charities of Chicago has refused a gift of $20,000 because the giver had made his fortune as a bootlegger. When the philanthropist replied that he was no longer a bootlegger, he was answered that since he had gained his money by illicit means, the gift was tainted and, therefore, could not be accepted.

We rather like this. In refusing to help sanctify the law-breaker's ill-gotten gains, the charity organization gives notice in effect: "You can not dishonor the Jewish name and then buy your way back into the good will of your fellows by charity. You must know that while your money will buy you fine raiment and gorgeous vehicles and splendid mansions, it cannot buy for you a good name. Thus you may learn that, despite your accumulations, you are the poorest of men. This is your punishment."

* * *

About the Money of a Billionaire

JOHN D. ROCKEFELLER, JR., has sent a check of $50,000 for the Young Men's Hebrew Association fund of New York.

"Although I have not been solicited," he wrote, "I trust you will accept the enclosed check for $50,000 as an expression of my deep interest in the work which your organization is doing."

To billionaires in general we commend a consideration of the way Mr. Rockefeller uses his money. He is seen employing it for the purposes of friendliness and understanding which the world needs far more than it needs machinery.

To billionaires in general we commend an inspection of the beauty of a hand that is extended in amity to its fellows.

* * *

They Who Go to Spy Out the Land

IT IS written that when, after forty years, the Israelites came to the edge of Palestine, Moses sent messengers "to spy out the land." These, it may be accepted, were experts who not only knew what there was to be known of agriculture in that time but also could perceive whatever military problems might arise from the Jewish occupation of the land of Canaan.

And now another group of messengers is departing "to spy out" the timeless land. They go as unbiased experts of the Jewish Agency, that non-partisan organization of Zionists and anti-Zionists who have joined together to study the problems of Palestine and to serve them.

They are not concerned with the old controversies of Zionist and non-Zionist; they accept Palestine, and the question they seek to solve is: How can this land be made habitable for the largest number?

The land is to be spied out again in the light of finance by Felix Warburg; in the light of industry by Sir Alfred Mond, British industrialist; in the light of social need by Dr. Lee K. Frankel; in the light of agriculture by Professor Elwood Mead.

Beautiful is the eternal pageant of the Jew pursuing everlasting ideals.

The Gold That is in Palestine

PALESTINE is rich with gold mines, announce a British naval officer who has made investiga tions.

This reminds us of the story of a king who desire to conquer a neighboring land. The people of thi land were men of peace, tilling the soil, worshippin only God, exalting only ideals, giving their mind only to learning. So that the envious king could fin no cause for quarrel with them.

But one time this king let it be known throug deceitful emissaries that there was gold in the neigh boring land and even exhibited specimens of pur gold to the eyes of the people.

So that where their eyes had been calm with con tentment, they became avid with desire; where the had worshipped only God, they gave their hearts t gold; where they had exalted ideals, they lifted u now their greed; where they had loved peace, the turned to quarrel with one another for the possessio of lands.

Their strength had been in contentment, in God in ideals, in their love of peace. Lacking these, the were conquered.

We make a wish for Palestine. It is this: If ther is gold in the land may it never be found.

* * *

Education in the Province of Quebec

IN THE province of Quebec there are no publi schools. Education is in the hands of the Pro estants and the Catholics who conduct Protestant an Catholic schools. The Jews, perforce, send thei children to the Protestant schools.

In a recent election a Jewish candidate ran on th issue of separate Jewish schools for Jewish childre He was defeated.

It is our opinion that this Jewish candidate woul have been in a stronger position had he made publi schools his issue. He would probably have been de feated anyway but he would have brought to th consciences of his fellow-citizens the iniquity of European educational system that has no place o the North American continent.

To demand separate Jewish schools is only to con done the evil.

* * *

How Judaism May Be Destroyed

JEWISH Communists in Zhitomir, Russia, have de creed that Judaism must be destroyed. So the have seized a synagogue and turned it into a Com munist club.

"Now," they say with a great deal of self-sati faction, "we have commenced the destruction o Judaism."

But these little men ought to learn a lesson fro history. Judaism cannot be destroyed by destroyin synagogues or even by destroying Jews.

Judaism, it seems, can be placed in danger of de struction only by making Jews excessively com fortable and prosperous so that they are beguile from their faith and become indifferent to it.

The indifference of the Jew may alone accomplis what all his futile enemies have failed to do.

he Universal Challenge of Youth

N NEW YORK last month Jews and Protestants met in a theater to discuss "The Challenge of uth." The Catholic mayor of New York, James alker, was one of the speakers.

It was seen that Gentile youth, no less than Jewish uth, were under the spell of the influences which e comprehended in the word "jazz." It was found at the Gentile is worrying no less than the Jew as how to keep the feet of the child in the path of fathers.

'And what are you going to do about it?" is the allenge of youth.

For itself B'nai B'rith has answered: "We must t scold them. We must show them the beauty the way of their fathers. We must not seek by ce to go that way. We must show that that way not only desirable but interesting."

So in the universities B'nai B'rith is establishing Hillel Foundations where the Jewish college youth taught not only to walk in the way of his fathers t also to lead in it; in the cities it is establishing e Aleph Zadik Aleph fraternities in which the Jew- working youth is likewise directed towards Jewish ds.

* * *

Worthy Distinction for a Worthy Jew

VE READ that the Richard Gottheil medal for the Jew who has done most for the Jewish ople in a given year, this year has gone to David own of Detroit.

David Brown is a man of large affairs. Many siness interests call for his time. These he put de and went out into the land to serve the humblest his people. His appeal for the brethren of Eastern rope stirred the conscience of American Jewry and 5,000,000 was given.

Not only because his efforts brought food to the ngry Jew in Europe but also because he touched e heart of the Jew in America with consciousness, he deserving.

* * *

he Stupidity of the Roumanians

MUCH of the news concerning anti-Semitic outrages has come by way of the Jewish Telegraic Agency of the United States. This news has indited that Roumania has quite put herself out of the le of civilized communities.

Now, recently, Jacob Landau, of New York, manag- director of the Jewish Telegraphic Agency, went Europe and his itinerary of the continent included umania. But at the port of Constanza, Mr. Landau as refused permission to land and was placed under ard on the steamship. His friends were prohibited om boarding the boat and permission to send teleams was denied him. After a day and a night this and after representations had been made to e American ambassador, Mr. Landau was permitted proceed to Bucharest.

Having been unable to suppress the truth, the umanian government attempted to suppress the ller and thus succeeded only in proving that Rouania is hardly more than a barbaric survivor in a vilized age.

New Light for the Heart of the Jew

HEREAFTER when a national or international Jewish organization comes to the Jewish communities of the United States for funds, it will have to submit itself to an examination on these questions:

For what purposes do you require this money?

Can you prove that these are essential purposes?

Do you really need all the money for which you ask?

By asking too much are you not depriving other organizations that are not getting enough?

This most useful and necessary service is to be performed by the Appeals Information Bureau organized last month at the Conference of Jewish Social Service. It was reported at this conference that during the past year more than two hundred appeals of national and international character were made to the Jewish communities of the United States. Through these appeals, large and small, there was raised $20,000,000 in 1926.

So the streams from the overflowing heart of the American Jew will now be guided to the best channels.

* * *

A Friend of Man is Honored

THE Jews of Brooklyn have presented to Dr. S. Parkes Cadman a bronze bust of himself in recognition of his distinguished service in behalf of tolerance and better understanding. In this service he has joined hands with B'nai B'rith.

Dr. Cadman accepted the bust "as an expression of the fraternity of man and the common Fatherhood of God." And in conclusion he asked the Jews to forgive the Christians for the outrages the Jews have suffered at their hands.

We forgive them, dear Dr. Cadman. But, after all, they have never hurt us. They have massacred us, they have defamed us, but we live. It is we who hurt ourselves more than our enemies have ever hurt us.

* * *

Religious Education in the Schools

THE Union of American Hebrew Congregations has gone on record as opposing "any form of religious instruction as part of the public school system or during the public school hours.

"We advocate as far preferable that the public schools reduce their time schedule by closing the entire public school system one hour or more at the end of the school day. The time thus put at the disposal of the children may be used by the parents for such instruction for their children as they see fit."

This suggestion seems to offer a solution for a vexed problem. It makes religious instruction voluntary and places the responsibility in the hands of parents. But to what extent would parents accept the responsibility?

To what extent would Jewish parents insist that their children take religious instruction after school hours? To be sure, there are Jewish parents with power to compel their children to go to the Talmud Torahs in the various cities; they seem to be in the minority.

It is good to place responsibility for religious education into the hands of parents; but how can parents be made to feel responsible?

A Cross-Section of Jewish Life

Religion

TEN young men were ordained to the rabbinate of Liberal Judaism at the Hebrew Union College, Cincinnati, May 28th. Alfred M. Cohen, chairman of the Board of Governors, and president of the B'nai B'rith delivered the address to the graduates.

The baccalaureate speaker was Dr. Israel Mattuck, of London.

* * *

COMFORT in old age for the reform rabbis of America is insured by a pension fund plan announced last month by the Union of American Hebrew Congregations. Under this plan, annuities are purchased with annual contributions to the fund by the Union, the rabbis, and their congregations. When the rabbi is sixty-eight years old, or whenever advancing age prevents him from performing further congregational service, he is provided with an income equal to one-half of his salary at the time of his retirement.

A bequest of $100,000 made several years ago by the late Jacob H. Schiff forms the nucleus of a fund of about $298,000 which will be required by the Union to carry out its share of the program.

* * *

A NEW force in American Jewry will be created by the amalgamation of Temples Emanu-El and Beth-El, of New York, which was announced last month. The merger will bring together two of the world's largest congregations, each of which separately has been of tremendous influence in Jewish life.

* * *

A GREAT event passed by almost unnoticed in New York last month. It was the one hundred and fiftieth anniversary of the adoption of the New York State constitution, the first state document which contained a clause guaranteeing religious liberty. Feeling that the Jews, above all people, should do honor to the occasion, the Judaeans held a meeting at which papers on religious freedom were read by Judge Irving Lehman, of the New York Court of Appeals, and Max J. Kohler, prominent Ben B'rith and vice-president of the Judaeans.

* * *

COMPLETION of ten years of service in the pulpit of The Temple, Cleveland, by Rabbi Abba Hillel Silver was celebrated by the congregation on May 25th. Under the leadership of Dr. Silver, who succeeded the late Rabbi Moses J. Gries in 1917, the membership of The Temple congregation has been doubled and a beautiful synagogue has been erected at a cost of $1,350,000.

* * *

THE second annual graduation of the Jewish Institute of Religion, New York, was held May 26th. Dr. Stephen S. Wise conferred the degree of rabbi upon eight graduates. Alfred M. Cohen, president of the B'nai B'rith, was the principal speaker.

* * *

THE Jewish community of San Antonio, Tex., forgot business for three days last month and devoted itself to the dedication of the new Beth-El Temple and Center.

Rabbis from all over the State and members of every congregation in San Antonio took part in the exercises. Rabbi Ephraim Frisch occupies the pulpit of Temple Beth-El.

Education

JEWISH parents are as much in need of religious education as are their children. This, it seems, is what the United Synagogue of America meant at its convention in Atlantic City last month, when it adopted a plan for an intensive educational campaign among Jewish adults. It was said that while youth is being served by a number of educational projects, adults are practically neglected.

The convention further decided to co-operate with the B'nai B'rith Hillel Foundations in conducting religious services at universities and colleges.

S. Herbert Golden, of New York, was elected president of the United Synagogue for the ensuing year.

* * *

ONE of those numerous meetings which lately have marked a growing tendency towards co-operation among the various faiths, occurred in New York last month. Jewish, Catholic and Protestant educators sat together in a conference on the subject of week-day religious instruction. They were not concerned with their different mediums of instruction, but discussed methods whereby religious education in general might be improved and thus more surely bring about a realization of their common purpose.

The organizations represented at the conference were the International Council of Religious Education, the Federal Council of Churches of Christ in America, the National Catholic Welfare Conference and the Commission on Jewish Education.

* * *

PUBLIC school children in the province of British Columbia, Canada, are not going to have their study of the "three R's" muddled by the addition of a fourth—Religion.

The provincial legislature promptly killed a bill that would compel daily readings from the Bible and the recitation of the Lord's prayer in the public schools. The bill was introduced by the United Church.

* * *

PROMINENT Jewish educators from all parts of the United States gathered at the second annual conference of the National Council for Jewish Education in Atlantic City, May 29th. A discussion of the scope of Jewish educational activity for the coming year occupied an important place in the business of the conference.

* * *

THE Menorah Forum, a new activity of the Intercollegiate Menorah Association, was inaugurated May 4th in New York City. The purpose of the Forum was explained by the subject of the first meeting—"The Need of Frank and Free Discussion in Jewish Life." Oswald Garrison Villard, editor of The Nation, Louis Fischer, Maurice Samuel and Israel N. Thurman, chairman of the Menorah Executive Council, were the speakers.

IN EVERY country, Jews have been among the contributors of the largest sums of money for public education. Now comes Baron Edmond De Rothschild bearing a gift of 30,000,000 francs for the establishment of a French Institute of biology, chemistry and physics. The Institute will be modeled after the Rockefeller Institute in America.

* * *

A SEMINARY for the training of cantors will be the newest institution of religious education in America. The Jewish Ministers' Cantors Association of the United States and Canada, at a recent convention, decided to launch a campaign this month for $100,000 with which to build a school for synagogue singers.

* * *

THE dismissal of New York public schools an hour earlier one day each week to permit children to receive religious instruction in the institutions of their respective faiths, has been held valid by the New York Court of Appeals.

* * *

RELIGIOUS education is to be the subject of principal importance when the Central Conference of American Rabbis convenes at Cape May, N. J., this month for its annual session. Four of the country's leading rabbis will present papers on this subject.

* * *

FIFTEEN rabbis will deliver lectures on Jewish subjects at universities through the country this summer, according to a plan adopted by the Board of Directors of the Jewish Chautauqua Society at a recent meeting. Twenty-four colleges will be visited by the lecturers.

Social Welfare

PROTECTION of Jewish emigrants from European countries is the purpose of the "Hicem," a new organization which includes the Hias, the Ica and the Emigdirekt. Their combined resources will be used to teach prospective emigrants the languages and trades of the countries to which they intend to go, and to spare them needless discomfiture and expense.

AMERICAN Jews will be asked to make further investments in the Jewish colonization movement in Russia, according to an interview with Felix Warburg, chairman of the Joint Distribution Committee, which comes via the Jewish Telegraphic Agency from Moscow.

Mr. Warburg, in Moscow after a tour of the Jewish farm colonies, was so impressed by the health, happiness and productivity of the Jewish peasants, that on his return to America he will issue an appeal for funds to carry on the work.

* * *

THE personnel of the non-partisan commission which is to make an investigation of Palestine for the Jewish Agency, was completed last month. Sir Alfred Mond, Dr. Lee K. Frankel and Felix M. Warburg were chosen to head the commission while a group of ten experts were appointed to aid them. These are Professor Elwood Mead, Professor Jacob G. Lipman, Professor Frank Adams, Knowles Ryerson, A. T. Strahorn, C. C. Henriques, Victor Mosseri, Professor Milton J. Rosenau, Dr. Charles F. Wilansky and Dr. Ernst Kahn.

The commission is the result of the peaceful negotiations between American Zionists and non-Zionists wherein representatives of all wings of the nation's Jewry agreed to co-operate in the rehabilitation of Palestine.

* * *

MORE of a celebration than a convention was the twenty-third annual meeting of three hundred delegates representing contributors to the Jewish Consumptives' Relief Society of Denver, which was held in Atlantic City late last month. The delegates rejoiced in the reports of the officers which told of the Society's marvelous work.

* * *

TWENTY-FIVE American Jews will journey to Geneva, Switzerland, this summer as delegates of the American Jewish Congress to the World Conference on Jewish Rights. The delegation will be headed by Judge Julian W. Mack. The Conference is scheduled to convene on August 18th.

* * *

TO HELP the Jews of Eastern Europe to help themselves is the purpose of a financial agency announced by the American Ort at its reconstruction dinner in New York last month. American relatives of Jewish sufferers in Europe will be asked to invest in a fund which will be lent to the foreign kin at a small rate of interest to enable them to purchase tools.

Foreign

LIFE in Palestine 5,000 years ago has been visualized as the result of recent archaeological investigations at Tel El Nispeh, seven miles north of Jerusalem. Excavations disclosed a gigantic city wall which was built about 3,100 years ago, and pottery which showed that Palestine was inhabited 3,000 years before the Christian era. The discoveries were made by an expedition working under the direction of Professor William Bade, of the Pacific School of Religion.

* * *

DURING the recent warfare in China, the Jewish community of Shanghai covered itself with glory. General Duncan, commander of the British defense in China, publicly expressed his "appreciation for the generous way in which the Jewish community assisted the Shanghai defense forces," and declared that "the help of the Jews, which was given often at great personal sacrifice, would never be forgotten." Many Jews were forced to emigrate because of the unrest following the warfare.

* * *

TO INSURE perfect construction and equipment, the new hospital planned for the Hebrew University at Jerusalem will be built from plans submitted separately by specialists in each department of medicine. At the medical school, of which the hospital is to be the center, students will be received not only from Palestine but from surrounding countries as well.

Both institutions will be non-sectarian.

* * *

THERE were only twenty Jews among the four hundred and fifty members elected to the Central Executive Committee of the People's Commissars at the recent Soviet Congress in Moscow. However, not one of the eleven members elected to the Council of People's Commissars was Jewish.

Districts Race for Half-Way Mark in Wider Scope Campaign

THE race is on. One million dollars is the goal. The contestants are B'nai B'rith Districts II, III, IV and VI. Each of the entries is trying to be the first to raise its quota in the B'nai B'rith Wider Scope Campaign, so that the $2,000,000 drive might reach its half-way mark by July 1st.

The Districts have come into the final stretch almost abreast of each other. District No II, at its convention in Toledo May 29th and 30th reported that 82 per cent of its quota had been raised without the aid of the States of Indiana and Kansas, Kansas City and a number of smaller cities which have promised to do their share in the campaign at some not distant date.

District No. VI is straining to reach first place by the time of its convention in Detroit on July 1st. District No. III has covered about half of the course set for it and has enough reserve left for a fast finish. District No. IV was expected to be a leader with three-fourths of its quota raised by June 18th, the date of its convention in Long Beach, Calif.

During the summer the campaign will move less rapidly, but preparations will be made for the resumption of the drive in the early Fall, when Districts, States and communities that have withheld their efforts for more opportune dates, will enter the race. They will attempt to raise an additional $1,000,000 to complete the Wider Scope quota of $2,000,000 by January 1st.

District No. I, which includes the northeastern portion of the United States and Eastern Canada, will toe the starting line simultaneously with the opening of the convention of the National Wider Scope Committee in New York City in September. The quota of District No. I is $750,000.

District No. V, with its campaign organization completed, is ready to be off in the Fall, while District No. VII will start at the same time. Delegates to Convention of District No. VII in Memphis, May 22nd, were eager for the race and gave assurance that their quota would be reached with little difficulty.

LOUISVILLE, KY.—The appeal of the Wider Scope Movement to youth was seen during the campaign in this city. Young men who never before had interested themselves in communal affairs were the most ardent workers in behalf of the cultural aims represented by the Wider Scope Campaign.

Alfred M. Cohen, president of the Order, officially opened the campaign in Louisville at a mass meeting in Temple Adath Israel on May 8th. It was one of the largest Jewish gatherings that had ever assembled in this city.

Behind the success of the drive in Louisville may be seen the efforts of the Rabbis Dr. Joseph Rauch and Dr. J. J. Gittleman, who not only inspired the community but assisted in the actual labor.

The Louisville campaign committee included Rabbi S. N. Bazell, Rabbi Benjamin Cohen, Louis Cohen, Gustave Flexner, Rabbi Gittleman, Rabbi Rauch, Lee L. Goldberg, Louis Grossman, Ben Klein, Joseph Lazarus, Fred Levy, Jr., Sol Levy, Rabbi A. N. Mandelbaum, Louis Roth, M. Switow and Rabbi A. L. Zarchy.

* * *

CLEVELAND, O.—Because numerous other drives had recently been placed before the public in this city, leaders of the Wider Scope Campaign thought it advisable to limit their solicitation to members of the B'nai B'rith. This made the effort rather difficult, and while Cleveland's total quota has not been obtained, the campaign workers are deserving of the greatest credit for having raised $35,000 within a few days.

Maurice Gusman, the chairman, was untiring both in preparing for the drive and seeing it through. Max E. Meisel, Alfred Benesch, John Anisfield, as treasurer, and Joseph Weinberger, who was in charge of the team workers, devoted almost their full time to the campaign. Besides shouldering much of the burden of the work, these men also were generous in their personal contributions to the Wider Scope Fund.

* * *

PITTSBURGH, PA.—In selecting Leo Lehman to serve as chairman of its Wider Scope Campaign, this ci moved forward towards success in t drive which began on May 23rd. M Lehman is in the forefront of civ and industrial life in Pittsburgh, ar every Jewish endeavor with which has identified himself has won t confidence of the public.

Assisting Mr. Lehman are I. V Jacobs and A. L. Wolk.

The quota for Pittsburgh is $50,00 Exemplary of the finest means th might be employed in honoring a gre name in Israel was a pre-campaig subscription of $1,000 presented b Pittsburgh Lodge in the name of Judg Josiah Cohen.

* * *

Almost single-handed, Joseph Kun, president and campaign chairma in District No. III, is advancing t Wider Scope Movement in the con munities of Western Pennsylvania. R cently he spoke before Hazleton Lodg and obtained pledges totaling $3,00 Following an address by Mr. Kun b fore the lodge in Harrisburg, Rab Philip Bookstaber started the city' Wider Scope Fund with a contributio of $500. A campaign committee wa immediately organized, and the assu ance was given that the city's portio $10,000, would be forthcoming.

Thirty-three hundred dollars wa raised at a testimonial dinner give for Mr. Kun by the lodge in Bethle hem.

Other towns visited by Mr. Kun ar Wilkes-Barre and Scranton.

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Harry Kaufman, State Chairman fo West Virginia, reports $6,500 raised i Charleston, and $1,800 in Parkersburg

* * *

NEWARK, N. J.—The B'nai B'rit and the Intercollegiate Menorah grou in this city are planning to conduc a joint campaign beginning with th fall. Their combined quotas will b $60,000, of which $35,000 will b applied to the purposes of the Wide Scope Committee.

* * *

Felix Fuld and Frederick Jay wil be two of the leaders of the combine effort in Newark. Judge Josep Siegler, Wider Scope chairman fo New Jersey, will devote his persona efforts to the Newark drive.

$1,000,000 by July First

The B'nai B'rith Wider Scope Campaign can reach its half-way mark on schedule if you and your community will do your share.

The B'nai B'rith Wider Scope Committee in Action

THE perpetuation of Judaism in America is the aim of the Wider Scope Committee in whose work you are asked to assist. One of the means by which this will be accomplished is the revival of Jewish traditional practices in the home. By participating in festive ceremonies in the homes of members, B'nai B'rith Lodges are establishing the importance of these events in the minds of every community.

Through the Lodges, the Wider Scope Committee, during Confirmation Week, presented books to thousands of children whose fathers are members of the Order. Each gift contained a book-plate, similar to those reproduced above, on which was inscribed the name of the recipient.

$2,000,000 by January First

It's up to you. The final success of the B'nai B'rith Wider Scope Campaign will be your answer to the question of whether or not you are interested in the survival of Judaism in America. Already your contributions are supporting the agencies of the B'nai B'rith—the Hillel Foundations for Jewish college students, the Aleph Zadik Aleph chapters for young men not in colleges, and the bureau for Jewish refugees in Mexico.

Thinking Aloud

By Urva Porah

I WALKED in Battery Park, New York, and came to the aquarium. Once this was Castle Garden, the landing place of multitudes of our people. And there I met a Jew who was standing outside looking far over the water, and who began to think aloud when I spoke to him.

"They have an interesting collection of fish here," I observed.

"I don't come here to see the fish," he replied. "About once a year I come here just to look and think."

"Of what?" I inquired.

"Oh, of many things that fill me with wonder. . . . I see the millions of our people coming over this water to this landing place. . . . I see my father and my mother. . . . Forty years ago they landed here. . . . On this stairway their feet walked—their feet and the feet of millions of others.

* * *

"For me this is a sacred way, hallowed by the footsteps of our people, . . . Here they made their first steps in the new land after timeless wandering. . . . Here they came to a home. . . . I can see my mother's footsteps here.

"Here they landed with little beyond the book of the law and the books for prayer which were wrapped with the bedding. . . . I still have the books my father brought.

"I turn away from the water and look backward and see these millions of footsteps scattering over the land. . . . The footsteps of my parents turned south.

* * *

"All poor, huddled immigrants, frightened by the might of the new land, uncouth, speaking no word of the language. They disperse toward many cities and on the way they do not forget the prayers of the morning and the prayers of the evening, though there is much else to concern their minds. . . . The children cry. . . . Rude train attendants distress them. . . . Their hearts weep for the old land. . . . After all, they say, there they were understood; there they had friends. . . . But the prayer of the morning and the prayer of the evening were not forgotten. . . . My father told me that in the train he laid his *t'fillin*.

"I see their footsteps on hot country roads. They carry great packs on their backs. . . . My father peddled tinware. . . . And after a while each in his wandering comes to a community and says, 'Here I will make my home.' . . . And he stops and opens a small store. . . . He is the first Jew in the community which regards him with suspicion.

"But in a little while they come to respect him. . . . They loved my father. . . . In time they made him a county commissioner.

* * *

"I see the millions of others landing here and following the footsteps of my father and of the others who came here forty years ago. . . . So, in this community and that, there appears another Jew and another and another.

"My father told me of his joy on that day when the second Jew presented himself in his town. . . . The two of them, out of their own spirits, commence to build a Jewish life. . . . And others continue to come this way to join them. . . . The wonder of it all is not the business success that they built out of their poverty but that in their distant communities they never lost touch with the spirit of their people.

* * *

"I like to come here to look over the water from which they came and then to turn my face westward and behold the Jewish life that they constructed out of the richness of their spirits, poor as they were of purse.

"They brought here meager goods and the riches of character and with this endowment they came to a fine result.

"I come here every year at *jahrzeit* and walk in the footsteps of my parents. Some day I will propose that the Jewish people erect a memorial here on which shall be inscribed these words:

" 'Here millions of our people landed to become citizens of this land of promise. Here they came with the riches of their Jewish inheritance in their hearts and out of this they erected a new Jewish life, and even in remote places they guarded their inheritance. Here they walked. Honor their footsteps.' "

* * *

It was a day when a great steamship was departing from one of the docks not far away. A vast crowd was on hand to bid godspeed to the voyagers and among them were the handsome sons and daughters of Mr. X.

Mr. X was returning for a visit to Russia. He had landed at Castle Garden thirty-five years ago and now was going back to his native town, for the single purpose of standing at the graves of his parents.

But Mr. X was in great distress. In an hour the boat would depart and Mr. X had forgotten his t'fillin. He must have them. How could he go to his father's grave with the consciousness that he was so careless of his father's teaching as to neglect this essential of devotion? From the beginning Mr. X had been faithful to his t'fillin.

* * *

He turned to his sons. Their automobile was waiting on the street. Let them hurry back home and get his t'fillin, he pleaded. . . . In a half hour they could be back.

"Ah, father," they protested. "Why worry about that? You can buy t'fillin when you get over there."

The daughters, too, were quite impatient with him.

"You are so old-fashioned, father," they protested. "You are still clinging to old ways though you landed here thirty-five years ago."

But Mr. X was obdurate. He must have his t'fillin. If the sons refused to get them for him, he would go himself.

And so, at length, they went.

Mr. X sighed.

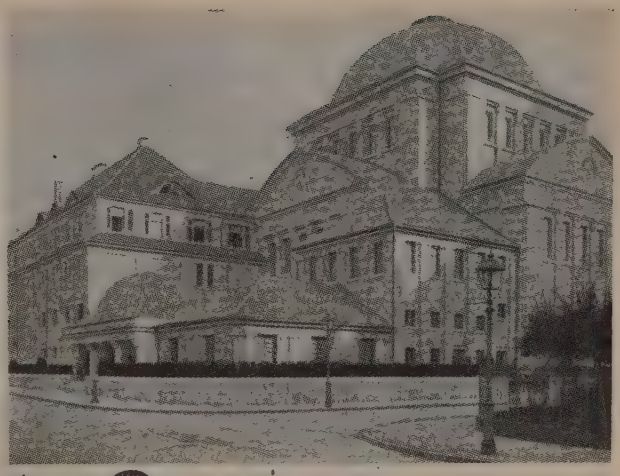
"What's to become of the children? They are without Jewishness themselves and they laugh at my Jewishness."

Somehow this incident on the boat seemed a sequel to the reflections of the Jew at Castle Garden who looked over the water and saw the millions of his people bringing gifts of Jewish life to the land.

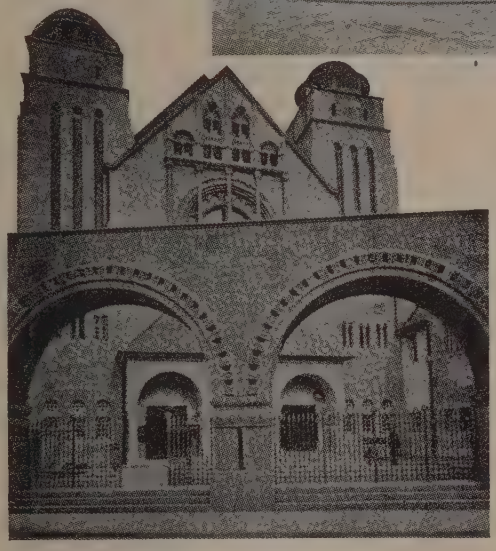
"The t'fillin I wear are the very ones I brought over when I came here," said the one who was departing for his native land. "I don't ask my boys to lay t'fillin but only to show a little *juedischkeit*."

The Holy City of Frankfurt

By E. David Goitein



Right, the Reform Synagogue, and below, the Breuer Synagogue, Frankfurt.



IF YOU speak to a Frankfurter you will come away with the impression that Moses was found in the River Main and that the Law was given amidst thunder and lightning n the Taunus Mountains. It seems erfectly clear to your Frankfurter at if Zion does not mean Frankrt and Jerusalem does not mean rankfurt—then words have lost their eaning. Indeed, this patrotism of our dweller on the Main goes much rther than that. There are times nen, with a sweep of the hand—no rankfurter can speak without his nds—he will brush aside the rest Jewry and proudly boast that the ly true and pure Jew, the only Jew no has the right to call himself Jew, the man who has been born in the adow of his town.

"You English call yourselves Jews," id a contemptuous Frankfurter to e one Saturday afternoon, as we rolled through the Palmer Gardens. You have no idea what Judaism is. ours is a patchwork, an ignorant tchwork. I once heard one of your inisters give a lecture. Och! What lecture! He muddled everything. . . And the congregation. Like a owd of dummies. They didn't speak each other the whole time. Sat ll and quiet."

"Well, surely you don't go to a ace of worship to talk?" I said, hast.

"If you can't meet your friends in *ool*, where can you meet them? It not to become a dummy that you to synagogue. You English, ach!" d he shrugged his shoulders.

I had met many Frankfurters in ndon, and their love for the Fatherd in general and for Frankfurt in rticular was only equalled by their nsistent practice in keeping away om both. Nevertheless, I was inrested. I very much wanted to see nether, in fact, Judaism still pertted in an unadulterated form somenere in Europe. It would be well orth while to see the Holy City where the fire of Judaism still burned with so pure a flame. An opportunity presented itself; I booked my ticket.

In Frankfurt I discovered many things. There, one can as little live without religion as one can in England without sport. Religion is a *sine qua non* of good breeding; it is a subject of continual conversation; it gives rise to the most heated discussion; it arouses the most bitter animosity; it is not a matter of "perhaps" and "possibly," but of "is" and "certainly" and "without doubt." Yet it would be very difficult to discuss religion if everyone held the same views regarding it. That is where Frankfurt Jewry is unique. It presents every shade and colour of Judaism and yet each is tinged with a Frankfurtian infallibility, before which the outsider stands aghast. For, such a variety of certainty is an unique phenomenon.

Still more peculiar, more noteworthy I should say, is the fact that in Frankfurt, Judaism is not a matter for riff-raff. It is a millionaire's occupation, and many a high financier humbly prays for "bread to eat and clothes to wear." Even a bank will close on a festival, and a wealthy stockbroker will sit bootless on a little chair on the ground and weep over the destruction of the Temple on Tisha B'ab.

The City of Frankfurt itself offers, perhaps, an explanation of this noteworthy Jewry. There are two Frankfurts, the old and the new. The Fifteenth-Century Frankfurt is but a hundred yards from the Twentieth-Century. They do not clash. They keep to themselves. More than that, Frankfurt has for long been a great financial and banking center. And millionaires are necessarily no rare birds. The Rothschilds, of course, were not so long ago peddling in and out of the Judengasse of Frankfurt. The Frankfurter makes millions as easily as he puts on his *t'fillim*. As you stand on the bridge and watch the Main flow contentedly beneath, you can see mirrored in the water century after century of Jewish history . . . the ghetto . . . and the throwing of sins on New Year's Day into the river . . . and the river receives them . . . the terror of expulsion . . . harsh taxes . . . villainous charges . . . study . . . intellectual movements . . . the same Main but different water . . . and the ghetto has gone . . . but the same Jewry, if different Jews . . . the ghetto has gone . . . there is no Judengasse . . . but there are streets of Jews and districts of Jews . . . and the names on

the big banking houses are Jewish names . . . the Main flows on and Jewish life flows on . . . many fathoms deep is the Jewish life . . . it is a Frankfurter who writes "Power," the story of the Frankfurt Jew Süss . . . and the Main flows on . . . and the ghetto has gone . . . and there is anti-Semitism . . . and deep, deep runs Jewish life . . . and here is assimilation and there is Jewish culture and learning . . . the Main flows on. . . .

Let us look at this Holy City a little more closely. Fifteenth century here, twentieth there. Here is the Breuer synagogue. Breuer is dead. And now there is no leader to take his place. Perhaps an anecdote may help to envisage Frankfurt Jewry—a Frankfurter in London told it to me. Dr. Breuer's son was taking his little boy for a walk on a Saturday. They passed the Liberal Temple.

"What is that building, daddy?"

"That is a Temple, sonny."

"Why don't we pray there, daddy?"

"Because they do not worship God, sonny."

A little later they came to the semi-Orthodox Synagogue.

"What is that building, daddy?"

"That is a synagogue, sonny."

"Why don't we pray there, daddy? Don't they worship God?"

"Yes, sonny, they worship God, but they don't worship Grandpa."

A little later they came to the Breuer Synagogue.

"Why don't we worship there, daddy?"

"We do, sonny."

"Do they worship God?"

"No, sonny, but they worship Grandpa."

The Breuer building is remarkable for its expressiveness. It seems to have envisaged in stone the Breuer creed. It is solid; not all the winds of heaven could shake it. It is a rich, fit home for kings and there is a romantic air about it, and the architect was a Christian.

When I saw him last, Breuer was an old man and his patriarchal beard swept from his patriarchal face with a patriarchal majesty, and his congregants—multitudinous as the stars of heaven—envisage such a face as his when they picture to themselves the law-giver Moses. He was the embodiment of Jewish dogma and his was a scheme of life as complete, as watertight as that of the Roman Catholic Church. For him doubt did not exist. He seemed to say: "I know what is the true practice of Judaism; I know what are true Jews."

Breuerism is not a religion; it is a life. Just as the *Shulhan Aruch* lays down rules for your well-being from the time before you are born to the time long after you are dead, so Breuerism marks out the lines of your Jewish life with certainty and efficiency. Therefore, although I have named the Breuer Synagogue first, that is not by any means the sole expression of ultra-Orthodoxy in Frankfurt. There is a school where education is combined with Judaism. The Frankfurtian air blows in through the windows the reverberating periods of Samson Raphael Hirsch, the dry-as-dust definitions of old Euclid, the pagan history of Germany, the religious story of the Jews. Here, there is inculcated a Frankfurt Judaism, one and indivisible. You cannot say of a girl or a boy who has been to school that he is a Jew of Frankfurt nor that he is a Frankfurter of the Jewish persuasion. He is a Jewish Frankfurter with a Frankfurt Judaism. Were he not a Jew he would not be the Frankfurter he is. Were he not a Frankfurter, he would not be the Jew he is. . . . If these Jews have their own school which supplies Jewish food for the mind, what wonder if they have their own butchers who supply Jewish food for the body? It were a sin indeed if a Breuerite were to eat of the meat killed by an excellent *shochet* of the rival group of the not-so-Orthodox. Perish the thought. It takes a Breuerite to know all the minutiae of *Kashruth;* how can you trust another man even though he be a Jew and Frankfurter?

These people form a closed corporation. They are what they are. No one can approach them in sanctity, no one is so likely to enter heaven as they. Politically, they are good Germans, good Frankfurters. They are not Jewish-nationalists. Heaven forfend that any one of them should leave his Holy City to go to the Holy Land. They are one with the Liberal wing in this. The Liberals will have nothing to do with Palestine—for Palestine has nothing to do with them. Judaism is simply and solely a religion. The Breuerites will have nothing to do with Palestine because Palestine is God's business and not theirs. If He want, in His good time He will take whomsoever He will back to the land of the fathers. But it is understood that that time is som where in the dim distant future.

I shall not easily forget the sig that greeted me the first time I we to their synagogue on a Saturda The immense building was filled wi a crowd the size of which I had nev seen elsewhere save on the Day Atonement. Nor was the congreg tion made up of foreigners or old me All ages were present. Boys—shoa of them. Young men. Middle-ag men. Old men. Methuselahs. T men were well dressed. Everyo wore a top-hat, silkily shining. is a law of the Medes and Persia part of the *halacha lemoshe misin* that no married man should enter t Breuerian portals without his highl polished hat. (And there are son who leave their hats in synagogue i case it rains, for religious members this Beth-El will not carry umbrell on Saturdays.) The ladies—well, th are there in hundreds. But *fraule* is not to be seen. She is hidden b hind a cage upstairs. It is more fi ting, more becoming, more Orthodo . . . After service, when *adon olam* h been lustily sung by both the congr gation and choir, you can see fraule walking along the anlage. There a regular church parade . . . excep that it is a synagogue parade. An here I would offer my meed of prais to the young Breuerite ladies. U like their American, English or Frenc sisters, they do not hide their face 'neath, the efflorescence of a chalk-cli nor treat their eyes as did Quee Jezebel of infamous memory. The faces are as nature made them.

If Frankfurt Jewry is *sui generi* the Breuer division of it is uniqu in a marked degree. Nowhere else i the world is it possible to find a com munity of Jews such as this. Russia, certainly not. Even in Ge many not. In England, emphatical not. In the United States decided not. It is an *imperium in imperi* It is a medieval revival which h appealed to the modern business ma and won. It asks for no criticism, brooks none. In the eyes of me it has succeeded. In the eyes God . . . ?

The very tiniest minutiae are ri orously carried out by the Breu church, and this differentiates it bo from the Liberal wing and those I a pleased to call the "betwixt-and-b

(Continued on Page 382)

In the Public Eye

Dr. Milton J. Rosenau

Dr. Milton J. Rosenau

TO Dr. Milton J. Rosenau has been entrusted the vital task of preserving the health of a nation. As an authority on hygiene and sanitation, he is among the experts appointed st month by the non-partisan Jewish gency to make a scientific survey of rious phases of conditions in Palstine.

Dr. Rosenau has devoted his vast ucation and training to public health. e was born in Philadelphia fifty-eight ars ago and was educated in the pub- schools of that city. He received s medical degree at the University Pennsylvania and took post-gradue work in Paris, Berlin and Vienna. e has been director of the Antitoxin d Vaccine Laboratory of the Massausetts State Department of Health, mmanding officer of the Public Health rvice and director of the Hygienic aboratory at Washington. During e war he held the rank of Lieutenant ommander in the United States Navy.

At present he is professor of preentive medicine and hygiene at Harard Medical School.

Ben Selling

ON HIS seventy-fifth birthday which occurred last month, Ben Selling, Portland, Ore., observed the event by contributing $27,000 to various Jewish and secular causes. This was typical of Mr. Selling's whole life. In lean days and in prosperity he has given more than his share to help his fellow-men. And, too, he has been successful in etting others to give. He has been resident of the Federated Jewish Soeties, president of the First Hebrew enevolent Association, director of the ational Jewish Consumptives Hospital, director of the Jewish relief campaign in Portland, chairman of American relief and a leader in B'nai B'rith work. These are but a few of the activities for which he has found time while occupied with numerous business interests.

Ben Selling

His humanitarianism is equalled by his civic devotion. It is said of Ben Selling that he broke the back of the financial panic in Portland in 1907. During the war he put his city over the top in the Liberty Loan drive by buying $400,000 worth of bonds and reselling them at cost on the installment plan.

Many honors have come to Mr. Selling. While serving as president of the Oregon State Senate, he was required, on one occasion, to act in the capacity of governor of the State. In 1915 he was a candidate for the United States Senate.

Morris D. Waldman

AT THE age of twenty-eight, Morris D. Waldman, the newly-elected president of the National Conference of Jewish Social Service, was at the head of the largest welfare agency in the world, the United Hebrew Charities of New York.

Morris D. Waldman

He entered the field of Jewish philanthropy in 1900, and in that year completed a study of family desertion which resulted in the enactment of legislation in the State of New York making child abandonment a felony. This work attracted the attention of Jacob H. Schiff and Israel Zangwill who placed him in charge of a movement which they started in 1907 to divert Jewish immigration to territories west of the Mississippi. Then came his appointment to the directorship of the New York Charities.

He has been director, in turn, of the Boston Jewish Charities, the War Orphans and Medico-Sanitary Departments of the Joint Distribution Committee in Eastern Europe, and the Brooklyn Jewish Charities. Since 1924, Mr. Waldman has been the executive head of the United Jewish Charities of Detroit.

Dr. Jacob G. Lipman

DR. JACOB G. LIPMAN, the noted agricultural scientist, is to be a Joseph to his people. As one of the non-partisan committee of experts appointed last month by the Jewish Agency, he will go to Palestine to advise the people how they might fill their storehouses with the fruits of the soil. His recommendations will also determine the purposes to which the future expenditures of American Jewry in Palestine will be applied.

Dr. Jacob G. Lipman

Dr. Lipman is the dean of the Department of Agriculture of Rutgers College. His research in soil chemistry has been one of the greatest contributions to the development of the science of farming. Agricultural societies of many lands claim him as a member. This year he served as the presiding officer of the First International Congress of Soil Science in Washington.

Gabriel Davidson

IT WAS twenty years ago last month that Gabriel Davidson identified himself with the Jewish Agricultural Society. During the past ten years he has been its manager.

The results of Mr. Davidson's labors may be seen in the happiness of hundreds of American Jewish families who, in ever-increasing numbers, have turned to farming for a livelihood.

The Jewish farmer is a unique personality. The human element plays an important part in his success, or failure. He must be spiritually adjusted to the land, and no force can hold him on the farm unless he is contented. Mr. Davidson's gift is in his ability to sense who among applicants for farm work are emotionally suited for agricultural life and to orientate those who already are on farms to their surroundings.

Gabriel Davidson

Louis Lozowick

An Artist Who Presents the Soul of America

By Yossef Gaer

Figure One

THERE are very few artists, especially painters, whose critical interpretations of art, in general, and their own work, in particular, have crystallized into an intellectual residue of great instructive value. Louis Lozowick is one of them. Even a casual glance at Lozowick's drawings and paintings arrest one's attention to the intellectual clarity of the artist's conception. It is because of the clarity and depth of his intellect that Louis Lozowick has so definitely established himself among the most important creative minds of our country, even though he is still a young man.

Louis Lozowick was born in Russia in 1892. He began his art studies at a very youthful age. He came to this country while still a young boy, and here he continued his general and artistic education. He attended the Ohio State University where he perfected the style of writing that distinguishes his numerous articles and his books. He studied drawing and painting at the National Academy of Design in New York City.

Figure Two

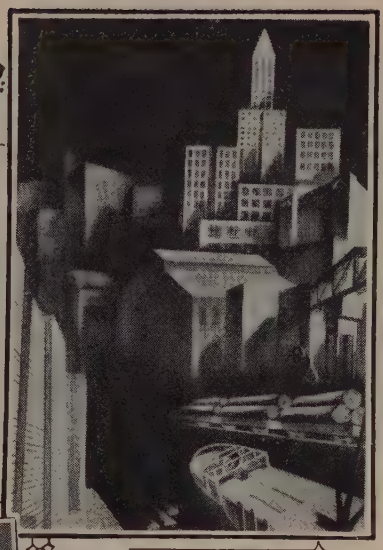
Figure Three

At a very early period in his life, his work began to attract the attention of art critics. When his drawings and paintings were later exhibited in Europe, German critics proclaimed Lozowick the Whitman of America painters. And the comparison was well chosen, for what Whitman is to American poetry, Lozowick is to American art. Emerging above both the academicians who still paint cows in the pasture and ladies in the nude, and the ultra-modern who glorify the romantic chaos of the machine, Louis Lozowick set himself to interpret our civilization through the medium of what, to him, most clearly expresses our age—the mass structures of our cities.

In his paintings of New York, Chicago, Cleveland, Pittsburgh, Seattle and other cities, Lozowick made visible the essence of these places that constitutes the American civilization. He presented an intellectual portrayal of the Soul of America.

The most obvious and striking feature of Lozowick's cities is the absence of people and of those familiar man

New York: Louis Lozowick-



Seattle: Louis Lozowick-

Pittsburgh: Louis Lozowick-

ations of the vibrant rush and
os in terms of which we usually
ceive of the American scene. Lozo-
k eliminates what to him is the
erfluous froth of electric signs and
fic, and gives us the rhythm and
ngth of the towering buildings, the
e chimneys of blast-furnaces, the
ng steel structures, the endless rail-
d yards, and the massiveness of
in-elevators. These elements he co-
nates into a forceful unit that is
erica.

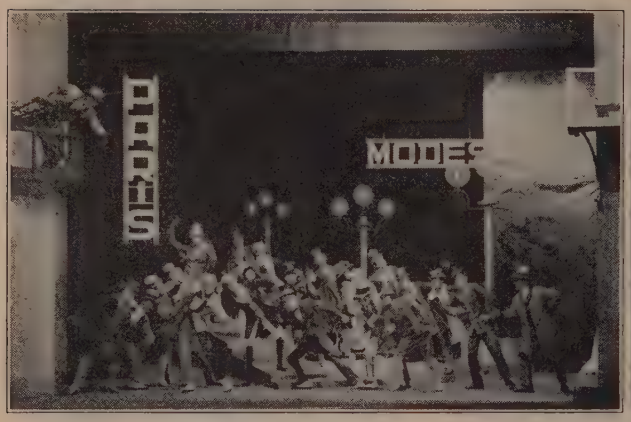
ozowick applies the freshness and
ngth of his intellect to his experi-
ts that aim to weld art and in-
try, wherever ornament is to be
nd. All ornament, from the theme
wall-paper to the designs of em-
dery, Lozowick points out, is de-
dent upon motifs that belong to the
and that no longer play a very
ortant role in our lives. The hastiest of examinations will disclose that all modern ornaments are drawn from the conventionalized embellishments of the past—primitive man's birds, the Egyptian lotus and scarab, Indian crocodiles, and the like. They were an expression of the people who created them and were of a definite significance in their lives. If our art and life are to be more coherent, Lozowick argues, the ornaments of today should be represented by conventionalized parts of machinery; for it is the machine that plays the most important part in our lives, while the Greek honeysuckle, the Egyptian scarab, and the Indian crocodiles are foreign to us.

To prove that the machine and its parts can be conventionalized into artistic units, Lozowick worked out a series of machine parts in the form of ornaments. Figures Two and Three represent Lozowick's conventionalized machine-ornaments. In Figure One they are applied in a setting for a fashion show held in New York City, in 1926.

The machine-ornament, if developed, can be introduced into designs of furniture, wall-paper, textiles, embroidery, linoleum, tiles, and the various other objects that we use daily. Thus the significance of Lozowick's experiments can readily be grasped. There can be no doubt but that his machine-ornaments sooner or later will be adopted by various manufacturers and eventually effect a greater co-ordination between modern art and modern industry.

Lozowick is the author of "Modern Russian Art." He is now writing a book on "The History of Modern Art," and another volume on contemporary art for a German publisher. Though the Jewish theme rarely finds expression on Lozowick's canvases, he is intensely interested in Jewish art and artists. He has written about them in "The Menorah Journal" of which he is art editor.

News in Views



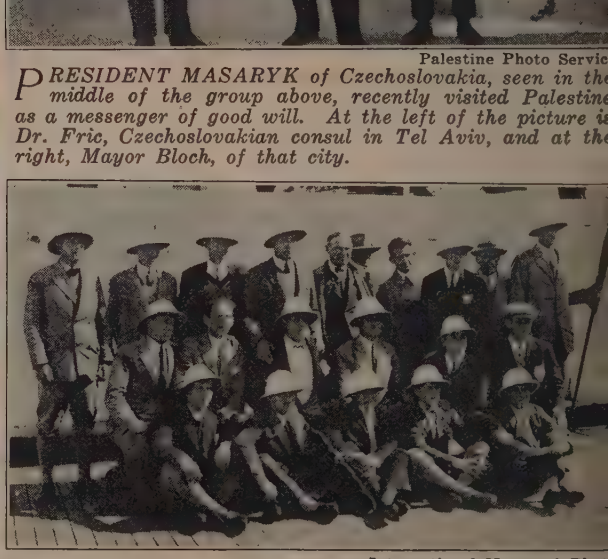
THE most unique and artistically developed of Yiddish Theatres, the Kamerni Jewish Theatre of Moscow, will come to America next Fall. This Theatre, founded by A. M. Granovsky and an outgrowth of the modern Russian regime, may be said to be futuristic in style but goes far beyond this school. Impressions are not created entirely by scenery. The sets are reduced to mere essentials so as not to detract from the players, to whom mostly is left the function of conveying an impression. Their make-ups are grotesque and their gestures almost acrobatic. Each gesture is calculated—nothing is left to accident—and even the minor members of the ensemble are required to do their share in creating an harmonious unit. The Kamerni now has entered a new phase—it is not only a Jewish Theatre but a Theatre in Jewish. It presents Yiddish adaptations of European plays, among them "Traudek," a scene from which is reproduced to the left above. In its repertoire are Goldfaden's "The Witch," one scene of which also is shown above, Peretz's "Uriel Acosta" and "Two-Hundred-Thousand Dollars," and Asch's "God of Vengeance." C. M. Michaels is the company's leading actor.

International Newsreel Photo.

IN THE above photo is seen the original scroll of the Pentateuch which was supposed to have been written by Abishua, the great-grandson of Aaron. With the scroll is the Samaritan High Priest. The picture was made in Nablus, Palestine.

Palestine Photo Servic

PRESIDENT MASARYK of Czechoslovakia, seen in the middle of the group above, recently visited Palestine as a messenger of good will. At the left of the picture is Dr. Fric, Czechoslovakian consul in Tel Aviv, and at the right, Mayor Bloch, of that city.



International Newsreel Phot

HERE are members of the Hagibor Maccabee all-Jewish football team as they arrived from Jerusalem to play American teams during a tour of the United States.

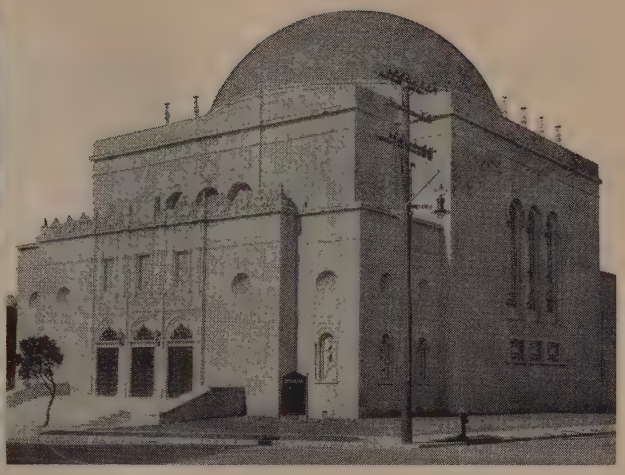
DAVID A. BROWN has prospered. He is world-famous. He has been awarded the Zeta Beta Tau medal for service to his people. But he has not forgotten that at the age of six he was a newsboy. He is one of the supporters of the Newsboys' Home, New York, and once a year, as seen above he joins the camaraderie of news vendors to promote their interests.

International Newsreel Photo.

IN THE picture above may be seen the crowd that attended the corner-stone laying ceremony of the Yeshiva College, New York.

P. & A. Photo.

A CAKE bearing 107 candles was on the table at a party celebrating the birthday of Moses Schultz in the Hebrew Home for the Aged, New York, recently. Of the two gentlemen standing, Mr. Schultz is the one at the left. The other is Rabbi Jacob Goldberg, 92.



JEWS from all over the State of Texas attended the dedication of Rabbi Ephraim Frisch's Temple Beth-El in San Antonio last month. The new temple is pictured above.

THE above reproduction of the title-head of a Yiddish paper published by the Jewish refugees in Mexico City, is repeated from last month's issue of this magazine. The inscription in error stated that the paper was issued by Jewish settlers in Havana. The cover of the Cuban - Yiddish magazine appears at the right. These papers, established so short a time after the Jews settled in Mexico and Cuba, are indications of the eagerness of Jewish immigrants to create instruments of education wherever they might be.

The Holy City of Frankfurt

(Continued from Page 376)

tweens." If you carry an umbrella on Saturday you do not belong to Breuer. You may belong to either of the other groups. If you carry an umbrella and you ride to synagogue, then you are a Liberal. If you carry an umbrella and ride to business—you are not a Frankfurter.

From the ultra-Orthodox, let me return to the ultra-Reform. Their synagogue is situated in the wealthiest part of the city. Outside, it presents the appearance of a Westernized Moorish mosque. Inside—at first sight it takes your breath away. You wish to fall on your knees and cry: "Ra, shine thou upon us! Isis, be merciful unto us! Osiris—mayest Thou bring us safely into Heaven!..." For the building is like that of an Egyptian temple. Not that the style of architecture is ancient-Egyptian. No Luxor temple was ever so conceived. But the decoration and the colour is purely that of the land of the Pharaohs. The columns are Pharaonic. The patterns round the wall are reminiscent of the days of Thotmes III and even the Scarab—the sacred beetle of Egypt—finds itself crawling over the doors! How far it is possible to pray to "the God of the Hebrews" in this "heathen temple" I do not know. In spite of the paganism of design there is nothing pagan, nothing extreme about the Liberal Judaism practiced here. It is true Frankfurtian. The service is a perfectly recognizable one. All the old elements of the Orthodox service are here reproduced. No woman is allowed to give a sermon. No Sunday services. Men predominate in the attendance at prayer. The basic difference between Breuer and Osiris is social. The Breuers keep to themselves. They ostracize the rest of the community, whether Jewish or Christian. The Liberals are willing to intermix freely with Christians or Jews (provided the latter are not too obviously foreign) and the sole limit to their acquaintance with the outside world is fixed by the per-fervid anti-Semitism of certain members of the Christian upper classes. He will suffer indignity and insult provided he can claim acquaintanceship with Christian big-guns. A nodding acquaintanceship—but still, acquaintanceship. But the Liberal Jew of Frankfurt is peculiarly Frankfurtian in this also—he will not readily tolerate extermarriage. . . . In Frankfurt the Jewish virus is exceeding strong. . . . It need scarcely be added that, outside their own small circle, selection of a bridegroom or bride is somewhat restricted. No Breuerite would marry a member of the Temple of Osiris.

Sound, stolid Germans, unemotional, conceited, successful. Such are the groups already discussed. There remains to be drawn a slight sketch of the "Betwixts." They are the lower-middle class, the shop-keeping, small-financier class, with a healthy leaven of foreigners. They are more emotional, more excitable. They are not typically Frankfurtian in this, that they are strongly Zionistic. Red-hot Zionists one and all, with blue J. N. F. boxes in every room. It is from this group that that brave band of Frankfurt *Chalutzim* and *Chalutzoth*, which is now doing such splendid work in the Holy Land, was drawn. But their Zionism is Frankfurtian in that it is strongly tinged with religion.

I met one such *Chalutzah* a few months before she left Frankfurt for Palestine. She told me much. All I can retell here is what she said with regard to religion. It throws such a flood of light on Frankfurtian psychology.

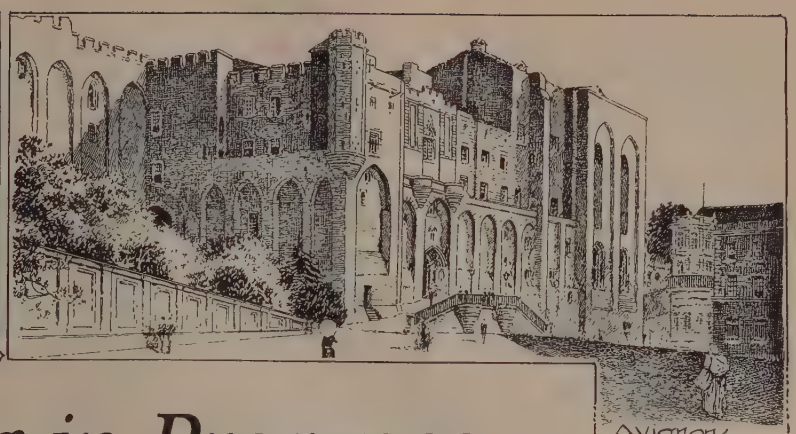
"It is difficult for us Jews in the *galuth*," she said. "We cannot keep Sabbath holy. Yes, it is easy in Frankfurt, but in Berlin, in Hanover, in Hamburg it becomes more and more difficult as years go by. Then, as soon as we mix with non-Jews there is the difficulty of food. It is so easy to forget Jewish customs with regard to food—but once you break them, assimilation follows. In our own country Sabbath will be the normal holiday, kosher food will be normal food, we shall be able to follow all the *mitzvas* which is so difficult, if not impossible here. . . ."

For her Zionism was not an answer to anti-Semitism, to political difficulties, to cultural decadence. For her the chief reason for a return to *Erez Israel* was to enable the Jew to carry on his religion. That is just Frankfurt, characteristically Frankfurt . . . and the Frankfurt Judaism of the betwixt-and-between.

The betwixt-and-between loves a fight with the ultra-Orthodox. The quarrels between the *Misnagdim* and the *Chassidim* in the earlier part of the last century only dimly reflect the ill-feeling that exists between the two Frankfurtian parties. Each side knows that the other side is hypocritical, stupid. One side knows that the other's Orthodoxy is only skin-deep, and the other side knows that the one side's learning is fathomless ignorance. How they enjoy running down one another, and how they enjoy telling naughty stories the one of the other. It all goes to show that in Frankfurt, Judaism is a real live force. Otherwise there would be nothing to quarrel about. It must not be forgotten, however, that the discussions do not center around the problem: "Who is on the Lord's side?" but: "On which side is the Lord?" They all make claims equally to divine infallibility and the air of Frankfurt is such that logic never steps in to settle the dispute.

After I had explained to a Frankfurter what I considered the community's main virtues and vices, he spoke in this wise: "Perhaps you are right and perhaps you are wrong. What you consider our vices are really our virtues. We are dogmatic—of course we are—is it not necessary in a shifting world? We are quarrelsome—of course we are, we are human. It is good to quarrel in a good cause. We are religious—fanatical—why not? It is no worse than being irreligious. You say we cannot see the other man's point of view. Of course not. It is not necessary. If we understand our own—that is sufficient. You say we live in an unreal world, because the rest of the world has given up Orthodoxy! That is because the rest of the world has not tried *our* orthodoxy. They do not understand it. One must live here, see how it works from within, before one can live it. We are not behind the time. We are in advance of it. When assimilation has taken its toll of large masses of Jews, the rest will return to the teachings of Rabbi Hirsch—may the memory of the righteous be for a blessing—and of Rabbi Breuer. . . . You will see."

I would sell my soul to see what the Recording Angel has noted up against Frankfurt Jewry.



Avignon
Papal Palace
from which many
decrees were issued
against the Jews-

Wayfaring in Provence

(Part I)

By Israel Cohen

Avignon

OF ALL the hosts of seekers after pleasure or fortune who stream through Avignon on their way to the famed resorts of the Riviera, comparatively few even note the name of the city, as the night train from Paris rumbles into it in the early morning. They are either still wrapt in slumber or too weary from lack of it to be concerned about anything but the end of their journey. Even those who may be awake are hardly likely to recall the historic importance of the city, unless in their youth, they were made to study the annals of the Popes, or in their middle age they have pored over the prospectuses of tourist agencies. And even of those who appreciate the part played by Avignon in mediaeval Europe, few are tempted to make a halt and explore the wealth of medieval memorials that still exists both within and without its imposing ramparts. Yet such a visit of inquiry will richly repay the traveller in the store of romantic interest and charm that he will find, whether it be in pacing the impressive chambers of the Papal Palace, which swayed the Catholic world for seventy years; or in contemplating from a pleasant garden restaurant on the Rhone the old broken bridge that is glorified in song; or simply in watching the military bugler, posted on the modern bridge, sound a shrill blast whenever he espies a barge come steaming down the swirling river, which reverberates for miles through the peaceful country; or in just sitting at an open-air cafe in the old market-square and ruminating on the relations with the city of personalities so varied as the poet Petrarch, the tribune Rienzi, and the economist, Stuart Mill. And if the traveller be a Jew, his mind will be stirred by memories of the tribulations of his people, who have been settled here—so it is believed—for eighteen hundred years, and whose chequered story inevitably provokes a train of reflections.

The first settlement of the Jews is reputed to have been on a site on the bank of the Rhone, facing the Papal Palace, whence so many intolerant edicts later were launched against them, despite their great service to the Popes as treasurers and stewards; but since the thirteenth century their communal life has been centered in the heart of the city, close to a square that is named, fitly enough, Place Jerusalem. It was there that they had their Ghetto, known as *Carriere*, which was shut off from the outer world by two ponderous gates. Within the Ghetto they exercised a form of autonomy, assessing themselves in taxes not only for the maintenance of their own institutions but still more to meet the rapacious demands of the Popes and all their covetous satellites and servitors. The archway leading to the Ghetto is still preserved; but of the synagogue that was built in the thirteenth century, and in which the Jews on their Sabbath were compelled to listen to conversionist sermons by Jesuites or Dominican monks, there is now unfortunately no trace. It was burnt down in 1844. On the original site there is another shrine, which some of the local Jews actually believe dates from the thirteenth century, and describe simply as "restored." In point of exterior it is the most un-Jewish-looking place of worship that I have ever seen. It is an unimposing corner building of stone, square and squat in design, and with a single cupola in the form of an undersized cylinder—a style that I saw repeated in one or two other parts of the city. It has two doors facing the street, but these are very rarely opened. Admittance is obtained through another door at the side.

It was a Friday evening when we came to the synagogue, curious to know whether there would be any sign of life. I pulled a bell, and after a few minutes there emerged a little gray-haired woman in black. She was so small and frail, and yet so graceful, that she looked almost like a doll, except that dolls have no grey hair. In response to our request she readily opened the side-door, and we entered the house of prayer. The interior was a strange contrast to the exterior, for it was absolutely circular. The ladies' gallery rested on fourteen equidistant pillars, and the roof was supported by a similar number. Apart from these features, there was nothing particularly noteworthy, the *Almemar* being in the center, and a pulpit of modern design facing it from the left. But on one of the pillars was pasted a written notice stating that conversation was forbidden, as it disturbed the prayers—whence it was permissible to conclude that worshippers still assembled here.

Suddenly there entered the figure of a young priest. At least, I should have thought from his attire that he was a priest had I not been told a few moments before by the little dame that the Rabbi would be coming in very

shortly. Except that he had no cross, he was clad exactly like a Catholic cleric—with a long black soutane reaching to his feet, a black silk sash round his waist, a flat black billy-cock on his head, and a square jabot of beautiful lace on his breast. Evidently the writ of the *Shulchan Aruch*, that called upon the Jews to eschew the garb of Gentiles, did not apply in Provence. But the face of the minister, with its fringe of beard, and especially his nose, were unmistakably Jewish.

We exchanged greetings, and he told us about himself and his community. He came from Nice, was trained at the Rabbinical Seminary in Paris, and had been here for the last two years. Once Avignon was a large and famous community; now, owing to the exodus of the Jews following the decline of the city's greatness, it numbered only sixty families, but only a few of them were loyal to the tenets and rites of their faith. Service was held every Sabbath, but not always with a *Minyan*. His apologetic tone seemed to suggest that the attendance of the prescribed quorum was rather the exception than the rule. Until some time ago—it was not clear how recently or how long ago—there had been a *Shochet* in the town, but now it was impossible to obtain kosher meat.

Town Gate, Avignon

I expressed curiosity concerning the Ark of the Law and its contents, and he at once opened it. It was similar in design to the Ark that I had seen in a Calcutta synagogue, though by no means as large. The scrolls for immediate use were in a small cabinet in front, while behind this was a semicircular chamber with a shelf on which reposed a number of others, there being thirteen in all. Meanwhile some worshippers had come in—men, women, and children—all of whom gathered on the ground floor of the synagogue. As they entered they extended their right hands toward the Ark, and then touched each eyebrow and their lips with their forefingers. The movement was done so quickly that it looked almost like the sign of the cross. A little girl of about eight who came in with a younger brother, made him repeat the rite to her satisfaction. Most of them had the typical Provencal features—blue eyes, short nose, and broad face of fairish tint—which was not surprising in view of the many centuries during which physical assimilation was able to take place; but, withal, they had not shed the inherited trait of restlessness in worship. For the Rabbi, retaining his ordinary head-gear, and merely donning a talith, began the evening service, and soon various members of the small congregation were strolling to and fro, exchanging remarks, in defiance of the posted rules. The Portuguese ritual was followed, and the prayer-book that I was given stated on its title-page that it had been compiled in conformity with the decisions of the "sages and judges of Carpentras." The Rabbi pitched his voice unnecessarily high for his scanty flock, though its loftiness may have been accentuated by the echo from the cupola.

The service over, I asked the Rabbi about "the sages and judges of Carpentras."

"They are no longer there," he replied, "and there are very few Jews there altogether. But there is a very interesting synagogue, which I would advise you to go and see. It has been closed for some years, but the key is kept by a Jewish woman at a bootshop in the Place de l'Hotel de Ville, and she will be very glad to let you in. There is a diligence that will take you from Avignon to Carpentras in an hour."

"There is a *Matzo* factory there, too," added a member of the congregation, "but it is no longer used."

"Then where do you get your Matzos?" I asked.

A faint smile flickered on the face of the Rabbi: "From some other place—Marseilles," he said. "Judaism here is no longer what it was when the Jews of Avignon formed with those of Carpentras, Lisle, and Cavaillon, the four communities—the *Arba Kehilloth*, as they were styled—in which alone, Jews were tolerated in French Papal territory. They had a special liturgy called *Comtadin*, the name formerly borne by this province, to distinguish it from the Portuguese ritual. Judaism, alas, is dying out here and in other parts of Provence. When Jews were compelled to listen to Christian sermons in this synagogue and in others, they clung to the yoke of Judaism. Now that they are free, they have cast aside the Jewish yoke too."

Porte D'Orange, Carpentras

And he heaved a sigh of philosophi resignation amid the nods of assent o his diminishing flock. They were th staunch remnant of a community tha had crumbled beneath the assaults o centuries upon its religious loyalty, an yet betrayed only too clearly that thei own powers of resistance were als ebbing away.

Carpentras

WE were early in entering the moto diligence that was to leave fro Avignon station in the afternoon, for w were warned that it usually was fille some time before the appointed hou of departure. Most of the passenger were simple country folk, middle-age men and women in quaint native dres who had come in town in the mornin to shop and had regaled themselve with lunch in the park, where the could quaff freely from the purlin fountain. They were burdened wit panniers and packages of all kind which rested on knees or were stowe away under the seats, while heavie loads were secured to the roof. Th vehicle was soon crammed, so that pe spiring late-comers were left pantin and disappointed. From behind, w overheard some muffled criticism abou this diligence not being intended fo tourists, but we were unaware of an such restriction. I considered the pur pose of our journey at least as legiti mate, if not as necessary, as that of ou fellow-passengers, and wondered wha these good folk would thin if I explained to them tha we were going to Carpentra to see the old synagogue But I doubted whether the knew what a synagogu was, and, as the buzzin gossip around us soon fe upon other themes, I deeme it wisest to hold my peace

Presently the lumberin vehicle throbbed an snorted with unsuspecte energy, and we left the ram parts of Avignon behind. The road wa lined with plane trees, which formed picturesque avenue against the deep blue sky, diversified here and there b trees laden with figs and by sprawlin vines with their luscious fruits. For tunately there was little traffic, so tha our progress was speedy and uninter rupted, except for an occasional halt t enable some people to alight and other to take their place, and for one or tw stops in the high streets of the town lets through which we passed. It wa the road that the Jews of Avignon mus

have trodden generations ago, when an edict of expulsion compelled them to seek a temporary asylum within the more hospitable boundaries of Carpentras. It led through the hamlet of Monteux, where probably lie the bones of the seventeenth century poet, Joseph ben Abraham, whose additions to the ritual of Provencal Jewry in the form of *piyutim* were welcomed by his contemporaries, and whose son, Saul, followed in his father's poetic footsteps. The whole region is rich with the names of scholars, poets and physicians, who illumined the annals of French Jewry for several hundreds of years.

An air of lassitude seemed to possess the streets of Carpentras, as we inquired our way to the Place de l'Hotel de Ville. The square was silent and for the most part deserted. We approached the first bootshop and asked for the lady who had the key to the synagogue. We were shown to another shop further on, in front of which sat three women knitting stockings. They had distinct Jewish features and represented three generations, and, but for their needles, they might have symbolized the Three Fates presiding over the doom of Carpentras Jewry.

I explained the object of our visit, whereupon the youngest of the trio hastened away and returned presently with a short, middle-aged man. He was a simple-looking person, with a dark moustache tinged with grey, whose shabby dress and cloth cap gave him a plebeian appearance. But the bunch of keys in his hand proclaimed that in him was vested the responsible office of sole guardian and controller of all that was left of Jewish memorials in this ancient city.

"You wish to see the synagogue?" he queried. "And I suppose you have come a big distance. Strange, the Jews who live here don't want to see it at all."

"How many Jews are there here now?" I asked.

"About twenty altogether," he replied, as he conducted us across the square to the opposite corner. "But they are mostly bad Jews: they keep nothing at all—*rien, rien.*"

We stopped in front of a tall, well-preserved building with three tiers of windows, which was not distinguished by the slightest visible token suggestive of a Jewish house of prayer. Our guide unlocked the great door, and we ascended a wide stone staircase, at the head of which was a landing leading to the body of the synagogue, and disclosing another flight that wound its way to the women's gallery.

Within, all was sombre and forlorn. The air was stuffy and musty as in a sepulchre, the light of the perpetual lamp was extinct, the door of the Ark was undraped, and the dingy tone of the walls and the various appurtenances gave to the whole interior a dreary and melancholy hue. It was a lofty structure, built after the manner of one of the old synagogues in the Ghetto of Venice. There was a yawning emptiness in the center, as all the benches were ranged round the walls, while the Almemar was situated immediately above the entrance, on a level with the gallery, and was reached by a winding wooden staircase on either side. The panelling on both sides of the Ark and on the pillars supporting the Almemar had the grain and coloring of terra-cotta marble, but a rap with the knuckles evoked the unmistakable sound of common timber. But of all the curious features of the shrine, perhaps the most striking was a miniature chair perched aloft in a niche on the right of the Ark.

"The chair is a real Louis Quatorze," said the guardian of the sanctuary. "It is called the 'Chair of Elijah,' and used to be taken to every house where there was a circumcision, but of course it is too small for anyone to sit in. The Ark has twenty-eight scrolls of the Torah, including those from the synagogue of Cavaillon, which is also closed."

We followed him up the staircase to the Almemar, and as I turned over the sere and yellow pages of a ponderous prayer-book on the Reader's desk, he explained that the building dated from the middle of the eighteenth century and had been restored about twenty-six years ago. It stood on the same site as the first synagogue, which was built in the thirteenth century, when the Jews signed an agreement in which they acknowledged themselves as vassals of the Bishop and pledged themselves, not only to pay all sorts of taxes and tallages, but also to provide sheets for the Bishop's guest-beds and to give him all the tongues of the cattle that they might kill. Despite their punctilious observance of the contract, the Jews were expelled in the following century and the synagogue was replaced by a church; but after an interval of twenty years another Bishop allowed them to build a new shrine in return for a yearly contribution of six pounds of spices, three pounds of ginger, and three pounds of pepper. These condiments, however, were not acceptable to a later lord of the Episcopal See, who demanded an annual tribute in money, and the Jews were obliged to continue paying Episcopal imposts until the liberation brought about by the French Revolution.

"We are free now from all such taxes," said our guide and philosopher. "And you see the result," he continued with an eloquent sweep of the hand through the musty air. "It is six years now since we have had any service here. There is a *Mikvah* in the basement, but I don't remember when it was used last. The Jewish population has dwindled little by little, and most of those who have remained do not care. For *Yom Kippur* we used to go to Avignon, but I am thinking this year of calling together the few who still have a spark of Judaism and holding a service again—with myself as cantor."

He took us into an adjoining room, in which there was a small library of modern Jewish literature, mostly in French, and showed us a number of documents relating to episodes in the history of the community; and then we followed him into another chamber on the ground floor, where there was a motley collection of Hebrew prayer-books and Bibles, many of which had been printed in Carpentras in a more religious age, together with some phylacteries rotting in their little bags. Most of the books were faded, stained and tattered, and lay about in a state of confusion, but when I asked if I could take one—or even buy one—of which there were duplicates, he bristled with zealous vigilance. "No, I cannot let anything go," he said firmly. "There is a complete inventory, and I am responsible. Once I lent a couple of books to an American Rabbi who promised to return them, but so far he has not sent them back."

"Does not the Grand Rabbi interest himself in this synagogue?" I inquired.

"No," he replied, with a disparaging shake of the head. "He is interested only in celebrating rich marriages. I closed the synagogue some time ago in Cavaillon and brought the Scrolls of the Torah here. Now I am wondering what may happen when I am no longer here to look after this synagogue. Perhaps it may become a museum."

He conducted us down the stairs and out into the street, and locked the great door behind us; and as we passed out of the square we caught a final glimpse of the three women who, sitting so grave and unperturbed, seemed, in the distance, to be more suggestive than ever of the Three Fates.

(To be continued)

The Leo N. Levi Memorial Hospital

By Rabbi A. B. Rhine

Leo N. Levi Memorial Hospital

THOUGH some may question the existence of Jewish solidarity, the Jewish poor have no such doubts. An indigent Jew knows that he will be provided for by his co-religionists, and he usually is. It is for this reason that poor Jews, rendered almost helpless by disease, will venture on long journeys to some well-known health resort, confident that somehow they will be cared for after reaching their destination. If such health resorts have an organized Jewish community, with a rabbi at its head, it will logically fall to the lot of the rabbi to see to the maintenance of those strangers. Crippled, practically helpless and penniless men have come to my door from New York and Chicago and even more distant points, in the expectation that "Jews will not let them fall." I am talking not of professional beggars, the so-called "schnorrers" whom one encounters often enough, but of unfortunate victims of circumstances who are doubly handicapped in the race of life by poverty and illness, and who, in their despair, throw themselves upon the mercy of their fellow Jews. They know that Jewish solidarity is a fact.

It is this fact that gave birth to the Leo N. Levi Memorial Hospital at Hot Springs, Arkansas. Here are hot springs, owned by the government of the United States, which are reputed to possess healing powers that are almost miraculous. Here come thousands and thousands of persons from the four corners of the earth, among them large numbers of Jews, sick and crippled with rheumatism and kindred diseases. Money? Is there not a Jewish community in Hot Springs? Is the community too small to handle this problem alone? What is the matter with the B'nai B'rith? Is not that the great Jewish organization which embraces Jews of all classes, and to whom co-religionists afflicted in body and bowed down in despair may look for help? This, in brief, is the psychology that brought many of our people to Hot Springs and created the necessity for a free hospital. Such an institution remained a dream for many years. The local community bravely attempted to do its share in meeting the need.

In 1904 the situation in Hot Springs was placed before the convention of B'nai B'rith District No. 7 at San Antonio, Texas. The Grand Lodge appointed a committee, known as the Hot Springs Disbursement Committee, which was authorized to appeal for funds in the District to relieve conditions in Hot Springs.

The Convention of the Independent Order of B'nai B'rith in Washington in 1910, nationalized the work and authorized the incorporation of the Leo N. Levi Memorial Hospital Association. Its aim was to erect a free institution in Hot Springs which would be an expression of the humanitarian spirit of B'nai B'rith as well as a monument to that great Ben B'rith, Leo N. Levi, who had gone to his reward a few years before. Ground was broken in the spring of 1913 and the doors of the institution were opened on November 1st, 1914.

Over thirty thousand men, women and children have received treatment in the Leo N. Levi Memorial Hospital in the thirteen years of its existence. Thirty thousand! Can one imagine the aggregate of agony relieved, of hope revived, of health restored, of independence recovered, which such a number represents? If the saving of on Jewish life is the saving of an entir world, how many worlds the Hospita has saved! A large proportion of th patients of the Hospital was, of course non-Jewish. In conformity with th Rabbinic principle that Jewish charit knows no distinction between Jew an non-Jew, the Leo N. Levi Memoria Hospital is non-sectarian. In this re spect the Hospital proved a veritabl "Kiddush Ha-Shem." It was in th Hospital that many of those non-Jewis patients first came in contact with Jew and Jewish philanthropy; and th humanitarian service rendered them i their distress dispelled the ancient li of Jewish exclusiveness. And hov many publicly gave expression to thei gratitude and appreciation of the Jew and the B'nai B'rith that made suc an institution possible!

The Leo N. Levi Memorial Hospita is still young and looks forward to stil greater activities and achievements. I many communities there are poor men women and children who are afflicte with certain diseases for the relief o which the Hospital is especially equipped. These victims of disease should be sent to the Leo N. Lev Memorial Hospital; members of ou Order are especially urged to exten the usefulness of the Hospital when ever possible. A children's ward is probability of the near future and clinic building is soon to become reality. These needed improvement will enhance the efficiency and th scope of our institution, and place i in the front rank of the Jewish philan thropic institutions of America.

District No. I Accepts Wider Scope Quota

WITH the convention of B'nai B'rith District No. I in New York City, ay 8th, 9th and 10th, the Jewish cultural renaissance gained a footing in the stronghold of American Jewry. Two hundred delegates from sixty-nine lodges in New York City and State, Vermont, Connecticut, Maine, Massachusetts, New Hampshire, Rhode Is-nd and Eastern Canada, pledged their ganizations to raise $750,000 for the pport of the cultural projects repre-nted in the B'nai B'rith Wider Scope mpaign.

Charles Hartman

The acceptance of its quota by Dis-ict No. 1 practically insures the suc-ss of the $2,000,000 B'nai B'rith ider Scope Campaign. The Jewry of at section of the country have never iled to make good a pledge to their ople, and as the East goes, so goes e rest of the country.

A guiding force in the Wider Scope fort in District No. I is Charles artman, of New York City, repre-ntative of the District on the Execu-ve Committee of the Constitution rand Lodge. For years he has de-ted most of his time to B'nai B'rith rk and many of the great achieve-nts in the Order and in the District e the result of his counsel and labors. District I now is beginning to or-nize for the campaign. The actual ive will be launched in the Fall.

Maurice Bloch

The imagination of the convention delegates was fired by the aims of the Wider Scope Committee. Dr. Boris D. Bogen described the five B'nai B'rith Hillel Foundations at universities, and of others that are be established, where Jewish college uth may be trained for Jewish leader-ip. He spoke of the extension of this work, through the Aleph Zadik Aleph, to Jewish young men not in colleges. He described the Anti-Defamation League, the B'nai B'rith Mexican Bureau and the Palestine Building Fund to which also the proceeds of the Wider Scope Campaign will be applied.

Important business was transacted at the sessions of the Convention but public interest centered in the banquet which opened the conclave. Twelve hundred guests, representing all wings of New York Jewry, united under the banner of the Wider Scope Committee. Their enthusiastic response to the sentiments of the speakers attested their sympathy for the Wider Scope ideals.

The group of speakers included Dr. Israel Mattuck, Rabbi of the Liberal Synagogue of London, Maurice Bloch, New York Assemblyman, Robert F. Wagner, United States Senator, Albert Ottinger, New York Attorney General, Louis W. Osterweis, and Dr. Bogen. Leonard J. Obermeier was toastmaster.

David Ruslander

The keynote of the event was sounded by Dr. Mattuck. Referring to the effort of the Wider Scope Committee to instill a self-respecting identity in American Jewry, Dr. Mattuck said:

"I don't care what others think of the Jew. But I care a tremendous lot of what the Jew thinks of himself."

Continuing, Dr. Mattuck said:

". . . so long as we continue to believe in ourselves and our destiny, so long as we believe that the Jew has a purpose in the world—I care not what others may say or do—we have that in ourselves which can defy circumstances and stand before the world able to serve the world."

In his address, Senator Wagner, also spoke of the Jews as a people who might serve the world—"to improve the understanding of nations; restore friendly relationship between them and do away with even the possibility of another war such as the one we have just gone through."

Attorney General Ottinger extolled the B'nai B'rith as an organization that best represents the ideals of our faith.

Judge Albert Cohn

"It gives the lie to those critics who would besmirch the people of our faith as dedicating themselves upon the altar of commercial interest," he said. "Here each man and woman has devoted himself and herself to the cause of humanity as broad as the whole world. Such an organization as this gives us renewed faith in God, for if it is true that man is made in the image of his Maker, we are but feeble imitations, and by our noble effort we glorify the name of God."

Governor Alfred Smith of New York, and Henry Monsky, of Omaha, national chairman of the Wider Scope Committee, who were expected to speak at the banquet, were unable to be present.

Assemblyman Maurice Bloch was elected to lead District No. I as its president during the coming year. Mr. Bloch has been a member of the New York Assembly since 1915 and has been the minority leader of that body since 1924. As a member of the Judiciary Committee of the Assembly, he came into national prominence in 1920 by his refusal to recommend the ousting of Socialists from the House. He previously was vice-president of District No. I.

Other officers elected are David Ruslander, first vice-president; Judge Albert Cohn, second vice-president; Louis Fabricant, treasurer, and Max Levy, secretary.

Louis Fabricant

Joshua Kantrowitz, president of the Board of Governors of the Home for the Aged and Infirm at Yonkers, an institution which is maintained by the District, reported that the home will be sold and other provisions made for the welfare of its inmates.

District No. VII Convention

NOTWITHSTANDING flood conditions in much of the territory that is covered by District No. VII, an unusually large number of delegates came to the convention of the District at Memphis, Tenn., May 22nd and 23rd.

The delegates were thrilled by a message delivered through Dr. Boris D. Bogen, executive secretary of the Order, on behalf of Alfred M. Cohen, president of the Constitution Grand Lodge, in which he pledged the resources of the Emergency Relief Fund to the rehabilitation of the flooded areas, should the assistance of the Order be required. Close touch with the situation in the Mississippi Valley is being maintained through local B'nai B'rith representatives, and in the meantime members of the Order are being urged to contribute to the Red Cross flood relief fund.

A change of name of the Anti-Defamation League to the "B'nai B'rith Good Will League" was recommended by Leopold Strauss in his president's report. Another important recommendation by Mr. Strauss would change the name of the Independent Order of B'nai B'rith to the "International Order of B'nai B'rith."

It was seen from the president's report that the membership of the District has been steadily increasing until at present it has reached a total of 8,053.

The B'nai B'rith Home for the Aged at Memphis was dedicated during the convention. The B'nai B'rith Home, a beautiful, modern building that is equipped to provide its aged inmates with every comfort, was built and furnished by the District.

The convention reaffirmed the District's pledge of $200,000 to the Wider Scope Campaign. Preparations are being made in the District for the opening of the campaign in the Fall.

Maurice Hirsch, of Houston, Tex., who was elected to succeed Mr. Strauss in the presidency, has been at the forefront of B'nai B'rith activities in District VII for many years. During the past year he has been first vice-president of the District. The new first vice-president is Charles Jacobson, of Little Rock, Ark.

Communications

EDITOR, B'NAI B'RITH MAGAZINE:
I read the article appearing in the April issue of the B'NAI B'RITH MAGAZINE, entitled "Thinking Aloud," by Urva Porah, with a great deal of interest, because it is so true.

I have felt that way on innumerable occasions. Sometimes I have had the most irresistible desire to whisper to one of my nationality to lower his voice and not tell the whole world his affairs; or to remove some of the jewelry with which some of our Jewish people love to bedeck themselves.

Why do we feel that way?

Should the Jew laugh loudly—he is considered vulgar.

Should he bedeck himself with jewels—he is flaunting his wealth in your face.

Should he tell a suggestive story—he is evilly inclined.

Should he put over a good business deal—it is his native shrewdness and grasping desire for money.

It is different with the Gentile—he is taken for granted—as a matter of course; no one ever thinks of criticising him for the very things that the Jew does.

Why are we irritated?

On account of our anxiety for the Jew to so conduct himself that even the most fault-finding Gentile will have nothing to criticise. We want our fellow Jews to be refined, generous, considerate and possess all those good qualities which call for commendation. Perhaps not so much for the sake of those good qualities themselves, but so that our Gentile friend will have nothing derogatory to say about us.

That, I believe, is the secret of our irritation.

ROSE KATZ.

Los Angeles, California.

EDITOR, B'NAI B'RITH MAGAZINE:
The answer to Urva Porah's question, "Why are we irritated with the actions of a Jew more than with those of others?" in my opinion is this:

The Jews are accountable as a nation for the actions of one of their number. If others are loud-mouthed, gaudy in dress, others commit crimes or are conspicuous in any other way it is said that so-and-so did this or that, but if a Jew does anything similar it is immediately said that the *Jews* did thus and so.

ROSE BROOK.

Mobile, Alabama.

No. 2
of
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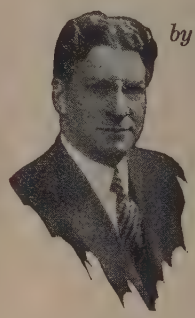

by Arthur S. Lieg
Managing Director

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Sholom Asch

A Romantic Realist

By Sarah Goldberg

AT VARIOUS times critics have called Sholom Asch "The Yiddish Maupassant," "The Yiddish Charles Dickens" or "A Yiddish Gorki." But Asch's originality does not so easily end itself to classification. Indeed, here are some scenes and incidents in is stories that remind one of the delightful drollery and appealling grosqueness of Charles Dickens' writings. n dealing with problems of sex and he relationship between the sexes, sch is like Maupassant. And like orki, Asch has a profound sympathy or the weak, and a great love for the eople of the soil. Nevertheless he reains himself; distinct, different.

His spontaneity and peculiar artistry ake him the outstanding figure in conemporary Yiddish literature. He is realist and romanticist, naturalist and dealist, novelist and playwright. His yles are varied. He is unwilling to e influenced by schools or guided by terary theories.

It is true that some of his books will e forgotten. For he is melodramatic, nd at times inconsistent and faulty in yle and construction. But his best orks, distinguished by charming simlicity and original treatment, will ever be erased by time and new literry standards.

Among the various comparisons hich have been applied to Sholom sch, there is one which designates him s the grandchild of Mendele Mochar eforim, the *sede*, as he was lovingly alled by his contemporaries. That is ore like it. Though the few decades at have elapsed between the *sede* and he *ainikel* have wrought great changes, ot only in the history and life of the eople these writers so lovingly deicted, but also in the very literature ey helped to create, there nevertheess exists a decided kinship between em.

They both love the simple, credulous, mall-town Jew, and they both recogize the close relationship between the smopolitan, ruthlessly sophisticated ew and nature. They see the oneness all life, the complete and perfect nity between the Jew and his physical orld. Like his great predecessor, Asch aware of the beauty and wholesome-

Sholom Asch

ness of the naively religious Jew and of his ritualism and orthodoxy.

At twenty-four years of age, Sholom Asch wrote "Die Shtedtle" which brought him immediate recognition and placed him among the foremost Yiddish authors. It is one of his most perfect novels and is characteristic of his best writing. "Die Shtedtle" is a panegyric of a small, typical village of the Pale. It consists of a series of sketches, scenes and incidents.

Asch regards the villages from a unique point of view. His Shtedtle is alien to the towns of Sholom Aleichem, Peretz and others. In Asch's town one does not feel the oppression and cruelty of the Czarist regime. There are no overwhelming misery, sorrow, poverty, or want in his village. Instead, there are romance, beauty, peace and happiness.

It is spring when, with the wanderer, we arrive in the Shtedtle. The thaw is beginning to uncover the black, pregnant earth beneath the snow, and the crows are on the white branches of the bare trees. We see the beautiful spring nights come upon the Shtedtle. We feel the peace and witchery of the summer evenings. Happy mothers sitting at their doors with babes in their arms. Mischievous urchins playing pranks, young girls whispering foolish, delightful secrets. Man in true harmony with the beauty and peacefulness of the summer moon and stars, of the fragrance of the trees in the orchards, of the aroma of the green grass, of the singing of birds and insects. Delightful Friday afternoons in summer. Boys, freed from *cheder*, hurrying with their fathers from the barber to the bath house. The peace and holiday spirit of Sabbath mornings.

Autumn in the town is heralded by a mysterious stranger, dressed in woolens and rubber boots, who sells winter clothes; and by a sad-eyed Jew making his annual collection of the *pushkes* for Palestine. Days of dead leaves flying through the streets; threatening winds, muddy roads.

We leave the town after the arrival of the first snow. The night is clear and peaceful; the moon floats gracefully among the clouds. Boys returning from *cheder* carry little lanterns But the moon is a better light and they extinguish their lights. Their laughter dies away. In the stillness of the night we are transported from the Shtedtle.

And the people of the town? They are kindly, simple, loveable folk. There is old Ezekiel, the rich, powerful man of the village, who is moved to tears of happiness when he thinks of the learned young man who is to become his son-in-law. What joy can be compared to his when, in old age, under his own roof, he will see the young man at prayer and at study.

And there is sweet, good Leah, his daughter, the ideal of Jewish womanhood; and beautiful is the pure love between her and her *chosin*. Old Mume Rochel Leah, the incarnation of the old matriarch; the *Deutschel* who knows arithmetic well and can write a beautiful hand; the *Weibershermann* who is very fond of the ladies and is a welcome guest in every kitchen—these and other types of the Shtedtle, who may be found in every Polish village, are seen through the romance and poetry of Sholom Asch.

While "Die Shtedtle" is representative of Sholom Asch's pastoral sketches of the old home and its life, "Motke Ganoff" is typical of his longer, realistic novels. There is little romance or poetry in the lives, and the people of the underworld as they are depicted

in this book. Asch is now somberly realistic.

"Motke Ganoff" is a psychological study of a demi-hero of the underworld. The author begins his story by telling us how Motke's parents had married. His mother, the red Zlatke, a servant, had wed the lazy Leib, the shoemaker, after she had blinded him because he had refused to marry her.

Months before Motke made his appearance in the world, his mother had sold the milk which was to be his nourishment, to another child that was to be born about the same time. On the very first day of his life Motke began his hostilities with the world. He kept the numerous inhabitants of the cellar awake by his cries for food. For Motke was not to be pacified by a sweetened, wet rag. And as soon as he could crawl out of the basement, he began to earn his own living. At two he was the terror of the women and children of the alley in which he lived.

At nine he already was an outcast in the community. His friends were homeless dogs and a band of thieves and village desperadoes. And at sixteen, Motke was a thief, a murderer, and a seducer—a complete criminal. He had taken full revenge upon the world which had made him an outcast.

His life was as base as the world he lived in. But inwardly Motke remained a dreamer and a romanticist. His experiences had not been able to destroy, nor even to tarnish, his finer nature. Motke, living in the midst of sin and ugliness, dreamed of marrying the pure, innocent Chanale, of leading an honest, small-town married life, of going to synagogue, and of celebrating the Sabbath and holidays in the manner of a good Orthodox Jew.

Motke's love for Chanale was pure. In his merciless process of self-purification, Motke exchanged a life of comparative wealth and comfort for a poor and hard though honest one.

He went even further. He longed to be honest with himself and others. So he told Chanale of the crimes he had committed.

But Chanale neither loved nor understood Motke. She exposed him to the police. And Motke, in accordance with his newly-adopted code, refused to be saved by Maria, a former mistress. He would not sully the new Motke that had so miraculously been reborn. He could not understand how Chanale could do that which his companions of the underworld would not do. So Motke lost his one vision of beauty and hope, and went willingly to his doom.

Were it not for the art, for the talent of Sholom Asch, "Motke Ganoff" would be a mere melodrama, containing little of story value and much that is uncouth. But from the pen of Sholom Asch, the novel has beauty and significance.

Three years after the publication of "Motke Ganoff" Asch wrote an historical novel, "Kiddush Ha-Shem," which brought him new laurels. In spirit it is more closely related to "Die Shtedtle" than to his other works.

"Die Shtedtle"

"Kiddush Ha-Shem" is an epic of 1648 dealing with Chmielniecki and his massacres of the Polish Jews. It is a story of pogroms, of suffering and of brutality. But Asch has woven these elements into a romantic prose-poem in which little of the horror of the story is felt. The dominant tones of the novel are of spirituality, of heroism, and peacefulness. The title, "Kiddush Ha-Shem," "Sanctifying the Holy Name," is indicative not only of spirit of the story, but also of the attitude of the author in his treatment of the tragic theme.

Briefly, "Kiddush Ha-Shem" deals with the life of Mendele, an inn-keeper. Schlomele, his son; Deborah, Schlomele's wife; a mysterious little man who calls himself the *Schneiderel* but is really a *lamedwownik*, one of the supposedly thirty-six saints whose righteousness makes possible the continuation of the world in spite of its wickedness; and of the various people with whom these four come in contact.

Living alone with his family in a God-forsaken village of the steppes, Mendele pines for the religious and social life of a Jewish community. Schlomele is growing up and it is high time for him to learn the Torah. But all Mendele knows is a few lines from Exodus which he continuously teaches his son. Suddenly out of the loneliness that is the steppes, there comes the little schneiderel who offers to become Schlomele's tutor.

Inspired by the stranger, Mendele goes to the lord of the county and begs for permission to build a synagogu and for a piece of land which migh serve as a cemetery. Under exceedingl humiliating circumstances, Mendele i allowed to carry out his project. An soon a little Jewish village grows u about him. The Jews live quite hap pily in spite of the danger of Cossac massacres and the changeable mood of their lords.

Schlomele advances in the study o the law, and, at the mature age o thirteen, marries Deborah, a young lady of ten. Later, he is sent to a large city across the steppes to enter a Yeshiva.

Happy, peaceful years pass. Schlomele, now a young man, leaves the Yeshiva, greatly learned in the Law In the description of Schlomele's return to his wife and home, Asch gives us another of his beautifully romantic love scenes.

But deep, threatening shadows begin to fall upon the little village. It learns of a powerful Cossack rebel, Chmielniecki, and of the disasters that follow in his wake. And suddenly the inhabitants of the happy, flourishing village are compelled to leave all they had lovingly built, and run for safety. The refugees flee from village to village pursued by the Cossacks. In the confusion, Mendele and his son are forced to separate, never to meet again.

Mendele and his wife die as they had lived, proudly, heroically. The fate of the beautiful Deborah is colorful and romantic. Dressed as an old woman and under the care of the faithful, Cossack servant, Marussia, she is discovered by a group of Cossacks, one of

om falls genuinely in love with her d protects her from harm. When eborah can no longer postpone her arriage to him, she convinces this perstitious suitor that she is not ordinary mortal, but a spirit. The or, enamored Cossack, thinking that harm will come to Deborah, agrees shoot her. Thus Deborah dies, beving that she will join her husband the better world. But the storm of struction has not touched Schlomele. e goes his weary, lonely way about e world always hopeful of meeting s beloved wife.

Out of a story so simple and elemenry, Asch has created a beautiful epic at will endure in Yiddish literature. e description of the brutalities comitted by the Cossacks upon the thouands of helpless Jews is singularly autiful in form. In a few, simple es, the author presents a picture for hich other writers might have reired innumerable pages.

We witness the pogroms through eir horrible effects. A muffled scream; cry, half uttered; pages, torn from me holy book, fluttering in the wind; moan; a darkened, silent house, a ndlestick on a doorstep; and the reeating sound of horses' hoofs.

"Kiddush Ha-Shem" does not cometely escape melodrama. It also conins confusing symbolism. And there e some extravagant scenes which val those in the movies. But these ements, instead of offending the inllectual and artistic taste, gratify it, beautifully are they woven into the ain pattern.

In "Uncle Moses," his next novel, sch returns to realism.

Years of labor, of humiliation, of numerable hardships helped to make oses Melnick the typically successful siness man. He is now in his forties, t, powerful, and rich. More than his ealth and success, in spite of which somehow remains lonely, Melnick erishes the appellation "Uncle oses." For it is by this name that is known to the *Kushminer*, the forer inhabitants of his native Russian wn.

They worked for him in the top loft of old building on the Bowery. The ristocracy as well as the pariahs of e Kushminer, the professional as well the lay classes sat and sewed; sewed ousers and coats and increased the ealth of Uncle Moses. And he, ever eminiscent of the poverty and humilition of his youth, ever conscious of the position of his father in Kushmin society, is proud that he can rule over them. His drunken father, who now lives in luxury, refers to Moses as "The Pharaoh." A Pharaoh ruling a modern Egypt more tyrannical than the Biblical one.

Being a Pharaoh does not give Moses the pleasure and happiness he had missed in those early, lean years. He had lost his youth and joy of living in the difficult struggle to rise. Living in America for years, he had not become Americanized beyond absorbing the country's superficialities and slang. Sub-consciously, and often-times consciously, he feels that he belongs to the spirit and civilization of Kushmin.

"Uncle Moses" is so accustomed to the awe with which Kushmin in New York treats him, that when he first encounters open hostility in fourteen-year-old Masha, the daughter of one of his workers, he is greatly impressed.

The more he sees of Masha, the more he admires and respects her. She awakens in him dreams, desires, and longings that he had never thought himself capable of experiencing. Moses determines to realize, through Masha, his hitherto unconscious, half-cherished dreams. She would grow to love him, and would not fear, or admire, or hate him like all the others with whom Moses came in contact. Masha would love him for himself, not for his wealth and power. She would bear him children, fine and beautiful, who also would love him. With these visions of the future, Uncle Moses places before Masha all the advantages that his money could obtain.

But Uncle Moses can not inspire love. Masha stands in awe of him as do the others of her class. Frustrated, Moses is resigned, and marries Masha knowing that she consents only because of necessity.

Marriage to the youthful Masha completely transforms the boorish vulgar Moses. The kindliness, charity and tenderness he had unconsciously admired in others and had never permitted himself to feel, suddenly come into his soul. The Kushminer grow to love him. But their admiration for him is lost and they secretly laugh at his "weaknesses."

With the birth of a son, Moses' happiness seems to be complete. But unexpectedly a tragedy occurs that is to leave a permanent scar on his spirit. Masha confesses that the child is not his. Its father is Moses' young cousin who had been his best friend. This sorrowful awakening completely destroys Moses. After Masha's disappearance, he becomes hopeless, ambitionless, lonely.

There is less melodrama in "Uncle Moses" than is Asch's other realistic novels. The author is deeper and more philosophic than usual in his portrayal of the character of Moses Melnick. Here is a study of failure and sordidness that is yet beautiful and appealing. Kushmin transferred to New York is unhappy, but is colored with Asch's poetry.

"The God of Vengance" is Sholom Asch's best drama. It has been translated into many modern languages and produced in a number of the larger cities of the world. The play greatly disturbed the Anthony Comstocks of New York City when it was produced there several years ago.

But the "God of Vengeance" is no mere sex play though it deals so fearlessly with the subject. The interest and tragedy of the story do not revolve about the seventeen-year-old Rifkele who, though kept away from the brothel owned by her father, Yekel, is nevertheless so drawn to its life that she flees to it of her own accord. Rather, the play centers about Yekel, who, living in sin and trading in iniquity all his life, now longs for purity and holiness. He wishes to atone for his wickedness by giving charity, by owning and keeping in his home a Holy Scroll, and by guarding his daughter Rifkele from sin and impurity. Yekel places the scroll in Rifkele's room. Surely it will keep her pure and noble and protect their home from evil.

The Holy Scroll proves incapable of protecting Rifkele. Yekel is bitter against God. The Almighty is as vengeful as any mortal. Brokenhearted, he throws Rifkele down to the brothel where she "belongs" and hurries the scribe with the Holy Scroll out of the house.

"The God of Vengeance" is a powerful play, rich in thought and beauty. The pathos, the suffering of Yekel, is cosmic in its depth. And though the play is realistic in setting and theme, it is not lacking in poetry.

The pen of Sholom Asch is still as virile as it has been in the past. He continues to give Yiddish literature novels, stories, and plays that are rich in originality, beauty and interest. He is one of the most gifted of living Yiddish writers.

The Printed Page

The Crucified Jew. By Max Hunterberg. Bloch Publishing Co.

PRESSED within the compass of an hour's thoughtful reading is a book on "The Crucified Jew," by Max Hunterberg. It was recently averred that the trial of Socrates was to receive a Twentieth Century Review. A modern study from the legal aspect of the Trial of Jesus was creditably undertaken by Walter M. Chandler and Giovanni Rosadi. We are nearer a sympathetic understanding of the crucifixion in this era of growing tolerance than ever before. Growing out of the author's frequent addresses before Christian audiences on the development of good will and fraternity, this book by Hunterberg has come before the public. It is a fresh statement of the arguments already adduced, logically and impressively presented. He is convincing in his insistance that the people were friendly and loyal to Jesus, that his teachings touched the high water mark of Jewish ethical and religious thought, that Caiphas and his priestly retinue were hostile, and that Jesus was condemned by Roman court, and nailed to a Roman cross by four Roman soldiers. He makes much out of the inconsistencies of two regnant high priests, Caiphas and Annas at one time, and of the Jewish ceremony of the washing of the hands in innocence performed by Pontius Pilate. The book ought to be in the libraries, and in the hands of Christians and Jews alike. I commend its reading to everybody.

ABRAM SIMON.

Judaism in the First Centuries of the Christian Era. The Age of the Tannaim. By George Foot Moore. Two volumes. Harvard University Press.

THERE are so many religious truths in classical form to be found in Professor Moore's work that one is tempted to gather them in an anthology.

The history of Judaism, as generally represented, has been colored by certain widely disseminated misconceptions. This has been due not so much to the calculations of modern Bible critics as to the thesis that the whole character of the Jewish religion was changed by the introduction of "Ezra's law-book." In the words of Kuenen: "Before Ezra, spirit ruled; after him the letter. Before Ezra, Judaism was prophetic, universalistic; after him it became anti-prophetic, anti-universalistic." Many Gentile scholars, taking this view as their basis, asserted that Christianity was the successor to prophetic religion and that Judaism became petrified under the dominance of the priests who succeeded in stifling vital religion under a mass of external forms. This view is still too often uncritically accepted as are *a priori* notions about the Jewish scribes, the Pharisees, the Jewish idea of God, Jewish "exclusiveness" and Jewish ethical concepts and religious institutions in general. In most cases such authors lack first hand acquaintance with Jewish sources; sometimes they are bound by a set idea as to the inferiority of Judaism to the dominant religion. As a result Judaism received unequitable treatment.

Professor Moore was eminently fit to undertake the task of presenting a true view of Judaism as it finally shaped itself during the most crucial time of its history, the period of the Tannaim. A scholar of world-wide reputation, with an enviable record in the field of Semitic scholarship, he presents to us in this *magnum opus* the result of thirty years of painstaking research. He has consulted the entire literature bearing on the subject, has re-examined the sources and has given us a really dependable interpretation of Judaism. There is no space to praise adequately this profound work.

The author in a refutation of Kuenen's thesis referred to above, demonstrates that in the time of Ezra, as in ancient times, there existed side by side with the written law, supplementing and applying it, the oral law, a living growing organism; that therefore there was no incompatibility between the most minute attention to observances and the worthiest conceptions of God; that the Judaism of Ezra was a continuation of prophetic Judaism, that it was the scribes, the scholars and the popular party, the Pharisees and not the priests who became the dominant factor in the development of Judaism. He describes in detail the Synagogue and the School, the unique institutions of Judaism for the education of the people, which have perpetuated themselves to the present day. Through them, study became a method of worship and the fundamentals of monotheism reached Christianity and Mohammedanism. "Torah," which Moore happily renders as "divine wisdom," was accepted by the Jews as their guide and was to be realized in their lives. Torah was for the Gentiles, too. Judaism became the first great missionary religion of the Mediterranean world. Talmudic legislation was inspired by the Biblical command "One law shall be unto you for the native and the stranger"; the unity of mankind was plainly written in the Torah.

Freedom of will was assumed; the individual was considered capable of choosing between right and wrong, the worst consequence of sin was considered its growing power on the sinner and the fact that it could not be confined to one individual. There is no notion that Adam's original constitution underwent any change so that he transmitted to his descendants a vitiated nature. Cain was admonished "to master the sin that croucheth at the door"; evil impulse could be resisted. Repentance, a change in man's attitude towards God and in his conduct of life, was indispensable to the remission of every kind of sin and God freely and fully forgives sins of the penitent. This is the Jewish doctrine of salvation. The power to forgive is a prerogative of God which he shares with no other and deputes to none.

Men are bound together not only by common interests or agreement in opinions, but even more strongly by common observances. The rejection of all historical forms itself becomes a formalism of a most rigid type. Professor Moore warns against huddling Jewish observances together under the taboo-jargon of anthropologists and calling loyalty to them "legalism."

Judaism never developed a spiritual and ethical casuistry. It left virtues such as filial piety, philanthropy and charity, without any measure or form but to the conscience of the individual. Love of God was the dominant motive for virtuous conduct.

The ideal of the religion of Israel was a society in which all the relations of men to their fellows were governed by the principle "Thou shalt love thy neighbor as thyself."

M. JUNG.

News of Lodges

ESTHER became queen, the Jews were saved, and Haman was anged in Ottawa, Canada, last month, n a beautiful rendition of the Biblical tory presented by a group of youthful layers under the auspices of the local 'nai B'rith Women's Auxiliary.

So good was the work of the players, nat the Auxiliary, at a subsequent eeting, decided to take them under its ing as a permanent organization.

At this meeting Mrs. M. B. Marosches was installed as president, and Irs. H. Goldenberg as secretary of the uxiliary.

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WHO, in the future, will carry on Jewish traditions in America? 'nai B'rith Women's Auxiliaries of istrict No. 4 have stopped asking the uestion and are doing something about . The Emma Lazarus Auxiliary, of eattle, has organized the first Junior uxiliary with a membership of sixty-ve girls, ranging in age from thirteen eighteen years. Every Auxiliary in e District promises to form a similar roup.

Adele Fried Auxiliary, of Modesto, alifornia, recently established a re-gious school and has enrolled almost very Jewish child in that city.

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MR. AND Mrs. Simon Gallinger, of New York, came to the golden year their married life on May 28th. Their ftieth anniversary celebration was at-nded by fellow B'nai B'rith of Chana-ia Lodge, of which Mr. Gallinger has een a member for fifty-six years.

Though he is eighty-three years of ge, Mr. Gallinger still takes an active terest in the work of the Order. He as president of Chanania Lodge for any years.

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THE educational program fostered by Pisgah Lodge, Detroit, is ambitious. is designed to include the general ublic within its influence, and aims present the thoughts of the coun-y's finest minds.

Last month the Lodge hired an uditorium and threw open the doors all comers to hear Clarence Darrow, hicago attorney, debate Will Durant, uthor of "The Story of Philosophy," the subject "Is Man a Machine?" Mr. arrow said yes, and Mr. Durant said o. Neither convinced the other and judges' decision was given, but the udience went away with much to think out.

LONG BEACH, Calif., is making preparations to receive nearly a thousand delegates to the convention of District No. 4, which will be held June 26th, 27th and 28th. A number of nationally prominent Jews have been invited to address the delegates, and Governor C. C. Young, of California, is expected to be present at the opening session.

H. L. Cohn and Revan D. Komaroff, of Long Beach, are in charge of convention arrangements.

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EDGAR C. LEVEY, past president of District No. 4, has been chosen speaker of the California State Legislature. He is said to be the first Jew in the history of California to hold this office.

Mr. Levey is an outstanding figure in the political life of his State. He gained renown as the author of the Sacramental Wine Bill which became a law in California in 1925.

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BEFORE the advent of the B'nai B'rith Hillel Foundations, if you had asked any group of Jewish college students what they thought of a national chest for the support of philanthropic agencies, they probably would have answered that they don't know anything about it or are not interested. Now they discuss such subjects as this in formal debates.

The Hillel Foundations of Ohio State University and the University of Wisconsin debated on the national chest question in Milwaukee last month. The Ohio speakers, advocating the establishment of the chest, were victorious.

The debate was sponsored by Gilead Lodge, of Milwaukee.

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EL PASO (Tex.) Lodge, in accordance with an annual custom, held a basket picnic on May 29th, for all the Jewish children in the city.

"It makes the children familiar with the Order and at the same time unites all Jewish elements under the supervision of the Lodge," Rabbi Martin Zielonka writes.

Rabbi Zielonka, who is head of the B'nai B'rith work among Jewish immigrants in Mexico, recently was elected for life to the pulpit of Temple Mt. Sinai, El Paso, which he has held for many years.

RAMAH, in Hebrew, means "forward," and it was seen at the seventieth anniversary banquet of Ramah Lodge, Chicago, on May 11th, that the organization, throughout its existence, has exemplified its name. Ramah Lodge has stood at the forefront of every movement in every period of Chicago's history.

During the Chicago fire, Ramah Lodge organized relief work on a large scale. In the Great War, the Lodge contributed huge sums of money for welfare work. Five years ago, the organization astounded Chicago by inaugurating popular concerts at the Cubs' Baseball Park. Noted opera artists, supplemented by an orchestra of seventy-five pieces, were engaged.

Henry Monsky, of Omaha, national chairman of the Wider Scope Committee, was the principal speaker at the anniversary dinner.

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THREE hundred B'nai B'rith of Minneapolis recently gathered about a huge cake that was lighted with fifty candles. The occasion was the golden jubilee celebration of Minneapolis Lodge No. 271.

Henry Monsky, of Omaha, telling of the work of the B'nai B'rith Wider Scope Committee, outlined the work that will engage the efforts of the Lodge during the next fifty years of its existence. Julius M. Kahn, of Chicago, president of District No. 6, described the program of the B'nai B'rith Hillel Foundations. Dr. Maurice Lefkowitz read from the minutes of the lodge of a half-century ago.

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ALL day May 8th, members and friends of Grand Prairie Lodge, Champaign-Urbana, Ill., celebrated the organization's fiftieth anniversary which reached its climax in a service conducted under the auspices of all the student societies at the University of Illinois. Prominent among these was the B'nai B'rith Hillel Foundation. The speaker at the service was Dr. Louis Mann, of Chicago.

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ASSUMING the chair of Menorah Lodge, Baltimore, Md., last month, Melvin H. Chernoff, newly-elected president, outlined an extensive program of philanthropic work that he hopes to inaugurate during the coming year.

Maurice Gordon was elected secretary.

AN OPEN meeting held by Mason City (Ia.) Lodge recently, attracted two hundred persons, who came to hear an interesting program of music and dramatic recitations. The program was in charge of Louis Kitsis.

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VISITORS came from six states to pay their respects to Joseph A. Wilner at a testimonial dinner held in Washington, D. C., recently, in honor of his election to the presidency of District No. 5.

Speakers were Henry A. Alexander, of Atlanta, who told of the B'nai B'rith Hillel Foundation, Marcus Endel, of Jacksonville, Fla., Nathan Sabolof, of Baltimore, Sidney Stearn, of Greensboro, N. C., and M. D. Rosenberg, of Washington.

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RABBI BENJAMIN M. FRANKEL, National Director of the B'nai B'rith Hillel Foundation, and his bride, who was Miss Florence Koenigsberg, of Chicago, are enjoying their honeymoon in Europe. Their travels will include a visit to Palestine.

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ISRAEL LODGE, Portland, Me., gave a testimonial dinner last month for Judge Max L. Pinansky in honor of his appointment to the municipal court bench and his election to the presidency of the Lodge.

The Judge heard himself praised by the chief executive of the State, Ralph O. Brewster, who sent a telegram for the occasion.

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JEWISH youth of Denver were free to speak their minds on any idea that struck their fancy, in an oratorical contest conducted last month by Denver Lodge No. 171. No restriction was placed on subject matter.

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DIGNITARIES of Zion Lodge, Columbus, Ohio, turned minstrels for the Annual B'nai B'rith Show held in that city last month. Nothing amateur about them, was the criticism of the audience that filled the Hartman Theatre.

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DES MOINES will be the mecca for members of the Aleph Zadik Aleph during the national convention of that junior order of B'nai B'rith in the Iowa capital, June 29th-July 1st.

The convention is expected to assemble more than three hundred and fifty boys representing fifty chapters in forty-eight cities. Des Moines chapter has prepared to entertain the guests lavishly with dances, banquets, auto tours and sports. Governor J. Hammill of Iowa will address one of the sessions.

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THE memory of departed members of Amos Lodge and Auxiliary, of Boston, Mass., was honored at a service held by the two organizations May 23rd. The goodness of the late Rabbi M. M. Eichler was recalled at a special service.

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THE ideal of the B'nai B'rith Wider Scope Committee—to vitalize the significance of Judaism in the lives of American youth—was symbolized in gifts presented by Argo Lodge, Washington, D. C., to sons of members on the occasion of their Bar Mitzvoth. One gift was presented to the son of Barney Robbins before three hundred persons at a formal gathering. The presentation of the other gift was made at the Jewish Old Age Home of Washington before an audience of two hundred persons.

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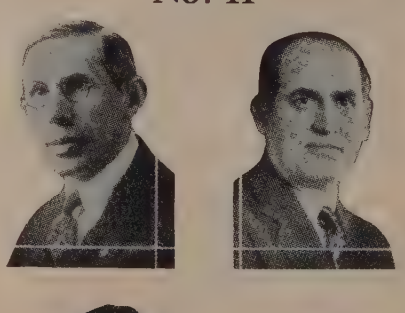
THE first B'nai B'rith Lodge in the Republic of Panama and the Canal Zone was installed on May 10th. Eleven members were initiated. Angel de Castro was elected president and Abraham A. Sasso, secretary and treasurer.

Officers of District No. II



Ben M. Achtenberg (upper left) was elected president, and Isadore Feibleman (upper right) first vice-president of District II at its convention in Toledo, May 29th-31st. Leonard Freiberg, secretary (lower left), and William Ornstein, treasurer (lower right), were re-elected unanimously.

President Cohen Addresses Institute Graduates

SPEAKING at the second annual commencement exercises of the Jewish Institute of Religion, New York, May 25th, Alfred M. Cohen, president of the B'nai B'rith, directed "the attention of the young men just entering upon their sacred calling to some attributes which lay-folks wish their spiritual leader to possess, and to some other manifestations which they prefer not to discover in one to whom they look for light. . . ."

After conveying the greetings of the Hebrew Union College as the chairman of its Board of Governors, President Cohen said:

"The man in the pulpit . . . must be the best possible exemplifier of his ideals. . . . Of course all ministers preach the duty of obeying the law of the land. But there are some who are silent witnesses of its violations. For instance, prohibition is written into the Constitution of the United States. . . . Violation of this law is encouraged by a minister when he functions at affairs where such violations occur and holds his peace.

"Do your utmost to remove a too generally prevailing impression that liberal Judaism is reserved as the possession of the rich. It would be a fine accomplishment if every synagogue were free—free not only for the man in the pulpit, but for the man and the woman in the pew also. . . .

"The Rabbi should always bear in mind that he can never dissociate himself or his utterances from his calling as a leader of his people. Nothing that he says or does fails to reflect upon or redound to the credit of the Jew. . . .

"Perhaps no act of a Rabbi so affects him as does his choice of a life companion . . . to the Rabbi it is of utmost seriousness because in his contacts she is frequently at his side, and she meets in every relation the people who look up to him as their guide. . . . I advise a prospective Rabbi not to marry during his student years, especially if he be away from his home. Sheer lonesomeness frequently attracts a young man to a young girl, who though thoroughly worthy, may be lacking in temperamental qualifications essential to a minister's wife. . . .

"The preacher should not carry his pulpit with him. . . . The layman wishes to feel that his rabbi . . . is not a perpetual preacher. . . .

"There's where my foot hurts."

Better even than sympathy—

Shoes that will relieve your foot troubles

YOU spend about two-thirds of your life with your shoes on. If your feet tire easily, if your arches have started to weaken, if your great toe points northeast when it should be going due north, your shoes are "getting" you. They will handicap you in the progress you hope to make.

Can you bend your shoe like the shoe illustrated above? Your foot is flexible and if you are wearing the usual rigid arch shoe your feet are not getting the exercise and freedom that Nature requires. Give Nature a chance and weakened feet will "come back." All they need is freedom to exercise, in comfortable shoes that are built with consideration for the natural shape and functions of a man's feet.

The Cantilever Shoe is flexible from toe to heel, like the foot. The snug fitting arch of the shoe supports the foot arch without restricting the natural exercise of the foot muscles, upon which the strength of the arch depends. You will enjoy this natural, flexible kind of support. Circulation is free. There is no painful pressure on the bones, nerves and blood vessels. Your foot feels at home.

Wear Cantilevers this summer and you will find your feet carrying you along like flexible, shock absorbing springs.

Cantilever Shoes are dignified and good looking. Fine quality leathers and high grade workmanship make Cantilevers wear well. They are reasonably priced. These comfortable shoes are sold from coast to coast. If you do not know the address of a convenient Cantilever dealer, write the Cantilever Corporation, 410 Willoughby Avenue, Brooklyn, N. Y. In many cities you will find a Cantilever Shoe Shop listed in the local phone book.

Cantilever Shoe

for Men and Women

Supports the foot, with flexibility

Across the Seas

ALFRED M. COHEN, President of the Constitution Grand Lodge, is in Europe where he will spend three months visiting principal B'nai B'rith centers. He sailed from New York aboard the Leviathan on June 11th. The first stop in his itinerary was London where he was to officiate at the installation of Grand Lodge No. XV on June 20th. Other cities that he will visit are Amsterdam, Hamburg, Berlin, Dresden, Prague, Carlsbad, Vienna, Munich, Zurich, Baden-Baden, Heidelberg, Wiesbaden and Paris.

President Cohen will return to New York aboard the Hamburg on September 4th.

* * *

WIDELY quoted for its beauty and for the straight-forwardness of its declarations, is the address of welcome delivered by Dr. Leon Ader, president of District No. XIII, to General Sir Windham Deeds upon the latter's visit to Krakow, Poland, recently. The General was the guest of the Zionist Organization for Little Poland and Silesia, and the reception in his honor was held in the hall of Solidaritas Lodge, of Krakow.

Dr. Ader concluded with these remarks to the guest:

". . . although I am not a member of the Zionist Organization, may I make the observation that every document issued by your government, which hastens the realization of the Balfour Declaration, strengthens the faith of the Jewish people and their friends, whereas a vacillating attitude weakens our faith.

"In spite of our deep faith in the noble aims of England, however, we venture to hope for greater activity on her part. We should be happy to learn, for instance, that the problem of Palestinian citizenship had been settled.

"We await an intensive promotion of the Hebrew school system; and, above all, we sincerely hope that all of the unoccupied, arable land of Eretz Israel will be turned over to our Chalutzim who long to till the soil of their old-new homeland."

* * *

THE new lodge in Glasgow, Scotland, is rapidly adapting itself to the aims of the Order. The lodge is in the vanguard of all cultural and educational movements in the community. At a recent meeting the lodge decided to participate in the organization of a Jewish Literary Society, and considered a proposal to create an endowment fund to provide scholarships for the graduates of the Glasgow Hebrew College.

* * *

WE didn't expect to hear anything of the activities of the Women's Auxiliary Lodge of Leeds, England, for many more months. The Auxiliary is only four months old, and allowances were made for its youth. But now comes a report from Mrs. Edith Newton, the honorary secretary, which shows that youth is no hindrance to service.

The sixty-eight members of the Auxiliary have been divided into two committees, one for the Leeds Talmud Torah and the other for the Children's Convalescent and Summer Holiday Home. Formerly, with only a men's committee on duty at the Talmud Torah, Jewish education for girls in Leeds had been somewhat neglected. The Auxiliary committee attempts to enroll girls at the Talmud Torah, and investigate cases of non-attendance among girl students.

The committee for convalescent children hopes to be able to open a home next year. Poor business conditions following the recent coal strike, which curtailed the committee's income, prevented the realization of the home project this summer, as originally planned.

The Auxiliary has lent its service to various other enterprises, such as the Leeds Jewish Branch of the Babies Welcome, which has been supplied with workers from among the members.

* * *

THE beautiful home life of the Jews is the subject of an interesting exhibit which is being held in Cologne under the auspices of the local B'nai B'rith Lodge. All objects identified with Jewish family life and ritual are on display. The exhibit is attracting many non-Jewish visitors.

* * *

OF greater service than ever in the cultural and humanitarian causes represented by B'nai B'rith, is District X, it was shown by the report of Grand President, Dr. Josef Popper, at the meeting of the District, April 9th.

During the past year the District has enlarged its regular activities which include the care of widows and wa orphans and the support of various agencies that are devoted to the relief of East-European Jews. An apprentices' home has been added to the Boys Orphan Home maintained by the District at Weinberge, and an employment bureau has been established by the Silesia Lodge at Troppau. Through the bureau, the distress among the Jews of that city caused by the economic depression, has been reduced.

Relief measures in Carlsbad have been systematized through a central welfare office established by the Lodge of that city.

Dr. Popper reported that during the past year Moravia Lodge, at Brunn had dedicated a new home, and that Alliance Lodge, of Budweis, and Ostravia Lodge, of Ostrau, have opened larger quarters.

The total membership of the thirteen lodges in the District at the end of 1926 was 1,662. Women's auxiliaries have enabled the lodges to increase their philanthropic enterprises.

* * *

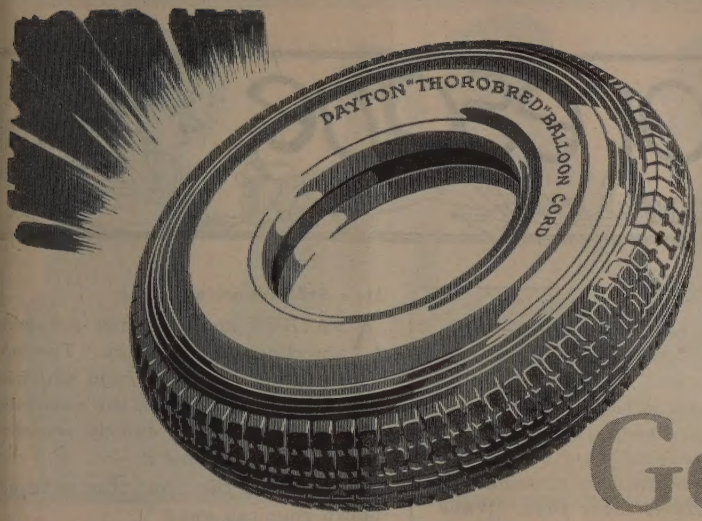
THE establishment of Jewish students' organizations at English colleges, resembling the B'nai B'rith Hillel Foundations in American Universities, was proposed by Dr. M. Gaster in an address before the Manchester Lodge last month. Dr. Gaster, one of the leading B'nai B'rith of Great Britain, has seen that the perpetuation of Jewish ideals in England as in America, can be accomplished only by winning the interest of the educated Jewish youth.

Dr. Gaster outlined a program for the establishment of Jewish clubs in academic centers, which would be under the supervision of Rabbis.

"Jewish students, left to their own resources, are not apt to resist the allurements of their non-Jewish environment and may cut adrift from Judaism," Dr. Gaster said.

He emphasized the necessity of youth assuming its share of community responsibilities.

"We are growing old and look anxiously to the younger element to continue our work," he concluded.



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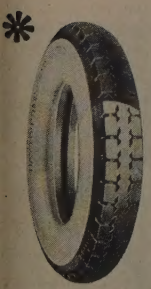
Ask any user what he thinks about the Dayton *Stabilized* Balloon. Learn at first hand how they enable you to go faster, go safer, go farther, and go cheaper. Examine one at the Dayton dealer near you before you buy any tire.

The Dayton Rubber Manufacturing Co., Dayton, Ohio



* *ON WHEELS OF LARGE DIAMETER—install Dayton Thorobred Cords—superlative tire values that shatter all mileage records. The Dayton Thorobred is the pioneer low air pressure cord—the first to combine comfort with safety and endurance.*

Dayton STABILIZED BALLOONS

A Friend Indeed

A MAN once caught his servant rummaging through his cupboard and appropriating small objects of value. Not wishing to lose so good a servant but desiring, at the same time, to have him punished, he instructed the servant to go to the sheriff with a note which read:

"Kindly give the bearer twenty lashes across the back."

The servant soon returned looking as happy as ever.

"Did you take the note to the sheriff?" his bewildered employer asked.

"I had to go some place else," the servant responded. "Fortunately I met a good friend—a very reliable fellow—who obliged me by delivering the note for me."—Jewish Daily Forward.

It Works Both Ways

MENDEL was a famous, well-to-do physician, while his younger brother, Yossel, was an idler and a card-player. One day the physician was reprimanding his brother.

"You're a lazy good-for-nothing loafer," he said. "You ought to be ashamed of yourself."

"I should be ashamed of myself?" Yossel replied. "You should be ashamed of yourself. To think, I have a brother who is a wealthy, great physician, while yours is only a good-for-nothing bum."—Jewish Daily Forward.

He Was Meant for Bigger Things

A SHOEMAKER had just opened a store. The first customer bought a pair of shoes for six dollars.

"I'm sorry," said the customer. "I haven't six dollars with me. I'll give you three dollars and bring the rest tomorrow."

The tradesman agreed and the man left with the shoes.

"Fool!" cried the shoemaker's wife. "He won't come back with the three dollars."

"Oh, yes he will," the shoemaker answered, "I gave him two left shoes."

NOW begins the vacation season—and a good time it is, too, to pick up material that might win a book for you from this department. You know, we offer prizes of good books each month for the best contributions to the Humoresque page. While traveling, on boats, on trains, at hotels and summer resorts, in this country and abroad, you're bound to hear some new Jewish stories. The supply of Jewish jokes is inexhaustible. They are constantly being created—whenever the Jew finds himself in a new environment he immediately discovers something to laugh about. It is psychologically characteristic of the Jew that he can stand off like an impartial observer and see himself in relation to his surroundings. Thus he becomes aware of the comic incongruities of his life, and a joke about himself soon will follow.

When you hear a good one this summer, just jot it down and mail it to THE B'NAI B'RITH MAGAZINE, *40 Electric Building, Cincinnati. It may be the open sesame to our library which is reserved for good story-tellers. Miss R. Lerner, of 220 St. Paul St., W., Montreal, is the winner of a book this month.*

Publicity

A BEGGAR entered a restaurant and, approaching a man who appeared to be wealthy, asked him for alms. The diner resented the intrusion, but in order to get rid of the beggar, gave him a very small piece of bread from the table. Whereupon the beggar took the man's newspaper and began to wrap the bread in it.

"That's the limit," cried the wealthy diner. "It is enough I gave you bread. How dare you take my newspaper?"

"I meant no harm," the beggar apologized, "but it seemed only proper to me that such a noble gift should at once go into the newspaper."

He's Still Whistling

A FATHER and his small son wer traveling on the train. The bo kept putting his head from the wi dow. Desiring to teach the youngst a lesson, the father quickly snatche the boy's cap and hid it.

"See," said the man, "the wind h blown your cap away."

The boy wept bitterly, so the fath continued: "Now, if you promise keep your head in, I'll do a trick a bring your cap back." Then whistled and returned the cap to t boy's head.

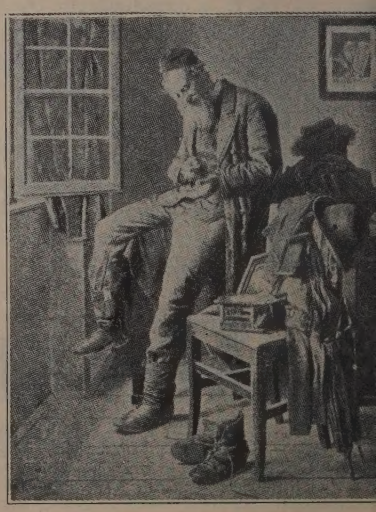
A little later the father put his he from the window. The boy stole behind him and knocked his hat o As the rushing wind blew the h away, the child cried gleefully:

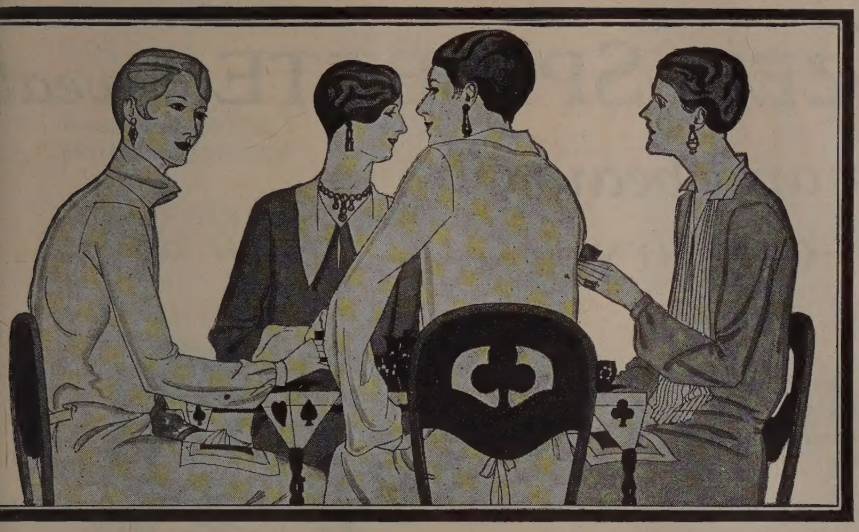
"Whistle, papa."—Jewish Daily Fo ward.

And Then the Trouble Began

WHAT do you know about that a man complained to his frien "That impudent rascal, Berel, call me an old fool."

"He did!" the friend exclaim sympathetically. "That Berel is a li Why, you're only thirty-five."





MAZOLA gained its vast popularity as a perfect shortening because it is an absolutely *pure* vegetable oil—not an animal fat. It is *itself* as good and wholesome to eat as the corn from which it comes.

And please don't forget—MAZOLA is just as popular for frying, for shortening and for making salad dressings—as Mrs. Allen's New Book indicates.

Four New Ideas to Make Meals More Tempting

SELECTED FROM

Ida Bailey Allen's New Book

"THE MODERN METHOD OF PREPARING DELIGHTFUL FOODS"

NOTE: *These recipes have been selected from Mrs. Allen's New ook of 112 pages containing over 5 unusual suggestions for prepar- g tempting dishes. This valuable ok, bound in durable board covers, ll be sent post paid for ten cents— price which does not cover the cost production even in large quantity s. It is the desire, however, of the akers of Mazola that every house- fe have a copy—hence the low price 10 cents. Please use coupon below.*

VERYONE enjoys biscuits or muf- fins for luncheon and dinner, ngerbread or Sally Lunn as a light past with tea—and every house- fe would make them quite often she only realized how easy it is to epare these and other delightful t breads.

In developing her New Book, Mrs. llen kept this fact in mind—so en the beginner at cooking can be rtain of perfect results. Providing, course, that all directions are llowed as given and the ingredients entioned are used. In the panel on is page, reasons are given why it essential to use Mazola—reasons hich account, in a measure, for its ation-wide preference as the per- ct oil for all cooking.

SALLY LUNN

¼ cup Argo or Kingsford's Cornstarch
2 cups bread flour
3 teaspoons baking powder
¼ cup Mazola
½ teaspoon salt
½ cup Karo, Red Label
2 eggs
⅞ cup milk

SIFT the dry ingredients and stir in the milk, eggs, Karo and Mazola. Beat until bubbly, pour into a good-sized shallow pan oiled with Mazola, and bake twenty-five minutes in moderate oven, 350 to 375 degrees F. Cut in squares and serve warm.

SOUTHERN CORN BREAD

2 cups corn meal
2 tablespoons Argo or Kingsford's Cornstarch
1 teaspoon salt
1 scant teaspoon soda
1 tablespoon Karo
1 egg, well beaten
2 tablespoons Mazola
2 cups sour milk or buttermilk

COMBINE the ingredients in the order enumerated. Beat well, pour into a medium sized dripping pan oiled with Mazola and bake thirty minutes in a hot oven, 375 degrees F.

QUICK MUFFINS

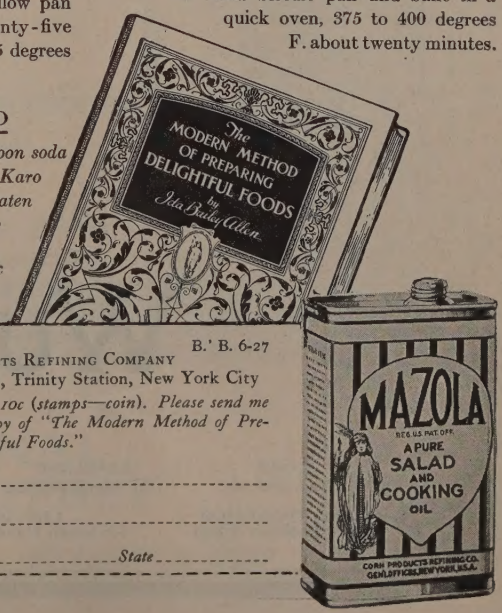
4 tablespoons Mazola
¼ cup Karo, Red Label
½ teaspoon salt
1 egg, well beaten
1 cup milk
1¾ cups bread flour
¼ cup Argo or Kingsford's Cornstarch
4 teaspoons baking powder

PUT the ingredients in a bowl in the order mentioned. Beat until bubbly, transfer to muffin pans oiled with Mazola and bake twenty-five minutes in a hot oven, 375 degree F.

DROP BISCUITS

1¾ cups bread flour
¼ cup Argo or Kingsford's Cornstarch
4 teaspoons baking powder
1 teaspoon salt
2 tablespoons Mazola
1 cup milk

SIFT together the dry ingredients, stir in the Mazola and milk. Drop the mixture by small tablespoonfuls two inches apart on an oiled biscuit pan and bake in a quick oven, 375 to 400 degrees F. about twenty minutes.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Now Wurlitzer presents this new Spinette Period Grand, a gem of artistic beauty and quality of tone which is well within the reach of all at the price of only $735, with the extended payment feature.

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